

CHINESE REPOSITORY.

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ART. I. *Catholic Missions in Tongking?* Translated and abridged from the *Nouvelles Lettres Edifiantes*.

THE first preachers were Jesuits, who were afterwards driven out by the king. During this interval, French missionaries from the *Séminaire des Missions Etrangères*, came to continue the work which the Jesuits had been obliged to break off. Deydier, the first missionary of this body, arrived in 1666, four years after the expulsion of the Jesuits. He labored with great success in propagating the faith, and in taking care of the numerous converts. His attention was particularly turned to the instruction of the most zealous of the catechists, with a view to preparing them for the priesthood. The first French missionaries, being few in number and having abundance of work, invited the Spanish Dominicans of Manila to come to their help. The Jesuits also returned in 1669.

The kingdom was divided into two apostolic vicarships, the western extending from the great river to CochinChina and Laos; the eastern, from the same river to China. The Spanish Dominicans had the care of the eastern vicarship, where they had many European missionaries and native priests. The French occupied the western vicarship. The Jesuits continued to labor in the districts which they had already formed on both sides of the river, under the jurisdiction of their own apostolic vicars.

In 1776, the number of Christians was estimated at three hundred thousand. The population of the kingdom at the same period was supposed to be six millions. The western vicarship contained, in

1820, nearly two hundred thousand Christians; of the number in the eastern division we find no estimate given. The French had at this time a bishop who was apostolic vicar, another bishop his coadjutor, two missionaries from France, and more than eighty native priests. The number of French missionaries has at no time exceeded ten, including bishops. The western vicarship is divided into thirty-eight districts or parishes. The smaller ones are three or four leagues in extent, but most of them are much larger, and several are fifty or sixty leagues in length. Of these districts, some have three or four thousand Christians, many have from five to six thousand, and others have more than eight thousand. The European missionaries on account of their small number cannot confine themselves to a single district. Some are occupied in teaching the Latin language and theology to those natives who are intended for the priesthood; others go from place to place, visiting the different districts intrusted to native priests in order to direct them in the exercise of the sacred ministry, to maintain good order in their residences, and to inspire the youth who are in training for the service of the mission with the love of piety and virtue. They also visit the principal congregations of each district, where they preach and administer the sacraments. Although the people have much confidence in the native priests, they have far greater in European priests: consequently, they come together in crowds from all quarters to apply for the sacraments, and wherever Europeans go they find themselves burdened with labors greater than they can sustain. Each district is in the charge of priests of the country. Most of the districts have two of these priests, one discharging the duties of a rector, the other those of a vicar, who are changed from time to time, and removed to other districts, for the purpose of maintaining among them that spirit of poverty, and that freedom from worldly attachments, so necessary for missionaries. In order that they may devote themselves wholly to their ministry, without anxiety for the future, it is a rule that when a priest can no longer work he may live in his old district with his successor, who is to take care of him. The priests not being sufficient for so large a number of Christians and districts so extended, have catechists to assist them. There are about four hundred of them. Their duties are, to wait upon the priest in the administration of the sacraments, to visit the districts and instruct the converts, to preach Christianity to the pagans, and to prepare them for baptism when they are willing to embrace the religion of Christ. No one can become a catechist till he has passed the age of twenty-five. Besides good morals and zeal,

they must, before being received, recite to the bishop or one of his vicars, the book containing the instructions necessary to qualify them to teach the Christians, and to publish the gospel to unbelievers. Those catechists who distinguish themselves by their piety and their good behavior, their talents and their zeal, are promoted to the priesthood, and form a part of the company called "the family of the Lord,"—a name given to all attached to the service of the mission. There are in this number, eleven or twelve hundred, who are supported and provided for with paternal care. They are required to remain unmarried, but without taking a vow of celibacy, and whoever wishes to marry leaves the mission. Some of them belong to the households of European priests, others live with the native priests, who have the charge of the districts. Each of the priests has ordinarily twenty-five or thirty of these young persons under his care, and some have the training of a large number. They first learn to read their own language and also the Latin, after which they learn by heart the book of homilies. They are then employed in the service of the mission, each one according to his talents. Those who appear to learn the Latin easily are sent to a college, while the others become catechists. None are admitted to college till they are at least eighteen years of age. There are two colleges in which the Latin is taught; the principal one is in the southern province, the other is situated on the confines of CochinChina; a European has charge of the former, a priest of Tongking is at the head of the latter; both having for their coadjutors several catechists acquainted with the Latin. There are sometimes as many as eighty students in the larger college, and fifty, in the other; at the present time [1820] the latter has but fifty and the former forty. Want of funds has occasioned this diminution of the number of students.

Besides these two colleges for the Latin language, there is a seminary for instructing in theology the catechists who are considered worthy to be raised to the sacerdotal office; this sometimes contains forty candidates; at present there are but twenty-five, all well recommended for their morality, piety, and zeal. No one is admitted here commonly before the age of thirty or thirty-two years, because the Indians are educated slowly and need a large trial. A European missionary has charge of this institution, and for several years past the same man has had the care of the seminary and of the larger college, which have been brought together into the same place and united.

Convinced that Christianity cannot be established in heathen countries on a solid basis without a native clergy, the first apostolic vicars

and the French missionaries have directed their efforts to this important point. Several popes, to encourage them, have declared that they would rather bear of the ordination of one Indian priest, than of the conversion of thousands of pagans. It is in accordance with these principles and purposes that efforts have always been made in Tongking, and are now making, to raise up a clergy in the country; but European missionaries are wanting, and not half as much is accomplished as might be if the number were greater. May the Lord send worthy laborers to cooperate in a work so blessed and so important. There are, besides these priests and catechists, in Tongking six or seven hundred nuns, living in thirty-eight or forty nunneries, where they support themselves by the labor of their hands and by trading in a small way. They take vows for a single year only, after which they renew them if they please.

Having spoken of the order established in the mission, we proceed to give some account of the manner of visiting the different congregations. The priest, in making his visits, brings with him several catechists and two young persons to assist him. Having arrived and received the welcome of the people, he ascertains what abuses have crept in, in order that he may correct them. Then commences the ordinary routine of duty. The priest spends the first day in prayer, in spiritual exercises, in receiving the Christians who come to consult him in regard to their troubles, in settling difficulties, in administering baptism, in receiving confessions, and in visiting the sick. A catechist, with one of the youths, spends the day in visiting the houses of the Christians, exhorting them to come and be instructed and to prepare themselves for the reception of the sacraments. At seven or eight o'clock in the evening the people assemble in the church. The catechist instructs those who are about to confess in regard to the state of mind necessary to the faithful performance of this act, and gives an enumeration of sins in order to facilitate the examination of the conscience. This instruction finished, the priest goes to the confessional, where he remains till eleven or twelve o'clock and sometimes later. The catechist, in the meantime, attends prayers with the whole assembly, and then instructs the adults while the two young men teach the children the prayers and the catechism. At eleven or twelve o'clock all retire, and at four in the morning the exercises commence again. Prayer is attended as in the evening, and then follows an exhortation from the priest, who afterwards celebrates the mass; after which all return home. Such is the method observed in visiting the Christian communities. The priest passes from one to

another, and all receive a visit from him at least once a year. To avoid scandal and all suspicion, the strictest precautions are used with reference to females. The rules of the mission expressly prohibit the entrance of women into the houses of the missionaries and priests under any pretext whatever. For this reason, there is attached to each of the residences of the priests an exterior apartment, where females are received, a catechist, or some other person belonging to the mission, being present as a witness. When private conversation is desired, the priest attends them at the confessional in the church. When the priest is obliged to lodge at the houses of any of the Christians, he has an apartment for himself and his attendants quite separate from the family, and he always has some one present when he converses with females. Catechists and other persons of the mission always go out two by two that they may serve as witnesses to each other.

And how are all the persons connected with the mission supported? The funds are derived chiefly from the fees of masses and from donations presented by the Christians of Tongking or sent from abroad. In this way some twelve hundred persons are maintained. The French missionaries receive from the *Séminaire des Missions Etrangères* five hundred francs each per annum. The missionaries expend as little as possible, and by their economy manage to sustain the mission. The Lord is pleased with this self denial and bestows his blessing. Since the establishment of the mission, a considerable number of worthy priests and excellent catechists have been trained up, who have rendered great services to Christianity.

The Christians of Tongking have been persecuted often and severely. Of the persecution in 1773, we here present some brief notices. Father Hyacinth Castaneda, a Spanish Dominican, had been six years connected with the mission. He had first preached the gospel in the province of Fuhkeën in China, on which account he was imprisoned and sent back to Macao, from which place he came to Tongking in February, 1770. Vincent Liem, a native priest, was also of the order of St. Dominic, having been educated at the monastery of the Dominicans in Manila. Castaneda was apprehended by an officer, and enclosed in a cage so small that he could scarcely move, and in this condition he was exposed for several days to the scorching rays of the sun. The officer designed by this severity to excite the commiseration of the Christians, and to obtain from them a sum of money for his release. But all things considered, it was not thought best to purchase his release, as it would only feed the cupidity of the

persecutors and furnish occasion for new exactions, thus subjecting all the missionaries to the danger of arrest. The officer, provoked at seeing his hopes frustrated, sent soldiers to seize other priests. The men succeeded in apprehending one other missionary, Vincent Liem a Tongkingese, who was likewise imprisoned in a cage. The officer, angry because he could not extort money from the Christians for the deliverance of the two missionaries, laid a complaint before the king, accusing them of being the leaders of rebellion, and of having projected a general revolt throughout the kingdom. The king, who was young and open to suspicion, was enraged and ordered the supposed rebel chiefs to be brought before him under double guards. The two prisoners were consequently brought to the capital, still shut up in their cages. On their arrival, they were taken out and led to the palace. The king interrogated the Spanish missionary thus. "Why have you come into my kingdom?" "I have come," replied Castaneda modestly, "to preach the gospel which teaches men the way of happiness and eternal life." "But why," said the king "do you not teach the people of your own country?" "My countrymen," answered the prisoner, "are instructed in Christianity, and know what they must do to secure eternal life." Nothing was said during the examination of revolt or of any plot against the government. But after a few frivolous questions, the two confessors were conducted to the presence of the queen-mother, who inquired of the Tongkingese father, among other matters, what would be the condition in the future life of those who should not believe the doctrine which he taught. Vincent replied, with the boldness of the gospel, that such could not escape the sufferings of an eternal hell. The queen, who was strongly attached to her idols, was irritated by this answer, and immediately gave orders that the two men should be again inclosed in their cages, and have their feet put in fetters. They were taken back to prison, where they continued to preach the gospel with still more zeal than before. The king, forthwith pronounced the sentence of death upon them, wrote it with his own hand, and sent it to his council, with orders to have it signed and instantly executed. Three high officers, two of whom were Christians, perceiving that the condemnation of the men was built only upon the pretended crime of rebellion, of which there was no proof, refused to give their signatures. This courageous act occasioned in the council a discussion which continued three days. If this did not save the lives of the accused, it established their innocence of the crime of rebellion, and furnished proof that they were preachers of the Christian religion as they had themselves declared.

“On the 7th of November, the officers and soldiers, with bared arms, followed by an immense crowd composed of both Christians and pagans, repaired to the prison. They took the two cages and transported them to a large open space outside of the city. The judge was seated upon his chair of office, which was placed upon an elephant, while the soldiers were ranged around to keep back the multitude. The missionaries are taken out of their cages and seated upon the ground. Their knees are bound to two stakes. Their clothes are taken off even to the girdle. Their hair is cut. Men hold them by the head and by the right shoulder. The sentence is read, and at a signal given the executioners strike off their heads. At this instant, the Christians throwing aside all fear and breaking through the crowd, take up the heads of the two martyrs, dip things in their blood, bathe the bodies with their tears, and carry these precious relics to a distant village, where the funeral was celebrated by the vicar general and two Tongkingese priests with the solemnity appropriate to so mournful an event.

“The officer who presided at the execution had retired, but perceiving that the number of his followers was greatly diminished, he returned to the place of punishment, and observed attentively what was passing there. He noticed among the Christians, who were pressing forward to pay their respects to the relics of the martyrs, rich men, soldiers, and men of rank, three of whom were umbrella bearers to the king. On his return to the palace he reported to the king in detail all he had seen. The king was transported with rage, and issued commands to apprehend all who had manifested such eagerness to pay honor to the bodies of those whom he regarded as the enemies of his throne, and to put them in chains and confiscate their estates. He also published a new edict against the Christian religion, requiring that search should be made for all priests, whether Tongkingese or European, and expressing the desire that every one of them should be put to death within the space of two months. He also enjoined it upon all Christians to abjure their faith, to pull down their churches, to deliver up the furniture of the mass, and promised rewards to those who should discover and surrender to the officers, the missionaries and the Christians. On the publication of this edict, the missionaries were obliged to fly and hide themselves. The churches were demolished. The colleges and schools were deserted. The officers seized upon everything they could find. Those who were arrested were not executed, but were degraded in rank and required to pay fines.”

“Thus you see,” says the bishop in closing his letter, “that our lives are in danger. Poor in every way, we need to be sustained by the prayers of the good and by the special protection of our God. He will not forsake us.”*

As supplementary to the preceding, the following extract from a letter, dated Upper CochinChina, 3d January 1839, is subjoined. We copy it from the *Friend of India* for May 9th.

“This year, 1838, has been for us a year of calamity and desolation; and for Tongking and Upper CochinChina, one of misery and tribulation. The sword of persecution has made great havoc in the vineyard of the Lord; heaven has been peopled with holy martyrs, but there have been likewise some apostates, and all together places the Christian religion in these regions in serious danger. Two Dominican bishops were arrested and beheaded for their faith last July; three Spanish clergymen of the same order have been also arrested and beheaded; seven indigenous priests (four of the Dominican mission, and three of the French,) have been likewise arrested and beheaded for the faith. All these generous confessors and martyrs have decorated the church of God, and done honor to the mission, by the courage, firmness, and constancy they exhibited in the midst of their tortures, and by the noble-mindedness and resignation with which they shed their blood, and gave up their life for the Christian religion, and the faith of Jesus Christ. Monsieur Havard, of the diocese of Rennes, bishop of Castoria, and vicar apostolic of Western Tongking, died last July of sickness, brought on by excess of misery and fatigue; his lordship was only three days ill. I have been told that monsieur Simonin expired during his flight in the mountains, but I have not received an official relation of his death. We also have had a furious attack here in Upper CochinChina, on account of the dispersion of a small college we had founded. Monsieur Candal was at the head of the little establishment, but the people of the district, not having taken sufficient precautions, nor acted with sufficient prudence, the pagans came to know the whole, and in order to obtain money, threatened immediately to give information to the mandarins; but having no hopes of gaining any, they effectually denounced that this district contained a European priest, an indigenous one, a college, &c., whereupon a mandarin proceeded thither with 300 soldiers, and the next morning by daybreak blockaded the village. M. Candal and the indigenous priest were enabled to flee, and make their escape: and the chiefs of the place were arrested; were put to the cangue; were conducted to the head quarters of the province; underwent the interrogatory, but being overcome by dint of the torments inflicted on them, they had the weakness and misfortune to apostatize. A young élève of M. Candal’s, named Dominic Thien, a lad of eighteen years, was the only one among them that confessed the

* In the year 1793, there was a persecution in Tongking and a part of CochinChina, and two native priests Emmanuel Trieu and John Dat suffered martyrdom. In 1811, the number of Christians was supposed to be as great as it had been at any period. Tr.

faith; he suffered every sort of torment, and strenuously submitted to martyrdom. M. Candal having had to undergo a great deal, in order to avoid the pursuit of the soldiers and pagans, worn out at length with misery and langor, as well as exhausted with hunger, expired on the mountains of Upper Cochinchina, on the 26th of last July. Monsieur Jaccard was involved in this business, through the odium and malevolence of a mandarin, and especially of the king, who has been this long time seeking for a pretext to do away with him, so that this noble-minded confessor was strangled on the 21st of last September (St. Matthew's day), with the lad, Dominic Thien. Monsieur Borio and two Tongkingese priests have been arrested, and have suffered martyrdom; the former having been beheaded, and the two latter strangled for the faith, on the 24th November last. Upper Cochinchina is by no means in peace; all there is disturbance and confusion; all the clergy are dispersed and concealed; all the nunneries broken up. I have lately heard a melancholy piece of news. A Chinese vessel was lost in the beginning of December, to the north of Upper Cochinchina; some persons saw the ship at sea without her sails, and making no way in any direction; she appeared a complete wreck, and all hands seemed to have perished. There floated on shore staves, planks, boxes containing European articles, viz., books, pictures, mitres, episcopal sandals, wine, money, &c. The heathens have seized a number of the effects, and drank all the wine: the Christians have had very little of anything. I have sent orders to purchase whatever they can.

"I subjoin a synopsis of the number that fell victims to this awful persecution.

2 Dominican (Italian) bishops,	} In July last.
3 Dominican priests,	
4 Indigenous Dominican priests,	
3 Indigenous French priests,	
1 French priest strangled in Cochinchina,	Sept. 21st.
1 French beheaded in Tongking,	Nov. 24th.
1 Cochinchinese student strangled.	Sept. 21st.
2 Tongkingese priests strangled,	Nov. 24th.

Total 17 martyrs. 1 French bishop died of misery. 1 French bishop starved on the mountains. Well, then, may we exclaim: 'But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, . . . and to the general assembly and church of the first-born, who are written in heaven.' (Heb. xii. 22, 23.)"

ART. II. *Remarks on the study of the Chinese language, with the outline of a course proposed for those about commencing the study.* By PHILO.

ALTHOUGH the writer of the following article is a junior among those who are studying this language, still he is encouraged to present his thoughts on the subject by the consideration suggested in the Repository of August 1838, that even a beginner may suggest some hints, which may be useful to others. The task is difficult; and the importance of its being accomplished by many persons, and with as little expense of time and study as practicable, is so great, that he is unwilling to withhold any aid, which he is capable of giving to those who are commencing the study. There are various ways in which the language may be studied; and some will find one way more advantageous; and some, another. The writer will state the course which he would pursue himself, if he could commence it again.

If about to commence the study of the Chinese language, I would, in the first place, inquire *what use* I wished to make of it: or, what would be practically the same thing, what language I wanted to acquire; the language of business and common parlance, or the language of some profession, as the medical or clerical; or the language of books, alias, the written language. Having determined as definitely as possible, what I would attempt to do by means of the language, I would keep my eye upon this ultimate object, through the whole course of my studies. I know of nothing in which the advantages of division of labor would be greater, than in acquiring a knowledge of the Chinese language, and the application of that knowledge to the purposes for which it is sought. We, foreigners, commence the study at an age too advanced to allow us to hope that many of us will ever become masters of the whole language, and of both the spoken and written forms of it. But if one directs his energies to the acquisition of that part of the language which is most needed by the physician and surgeon, and another to that which he would have need to use in conveying religious instruction, and another to the acquisition of ability to *read* the language, and another still to learning to write it; then we may hope that each will be able to do something useful in his own department. But to return. If my object were to acquire the spoken language, to whatever purpose I might design to apply it, my mode of study would be essentially the

same. The only variation would be, that I should give more attention to such words and phrases as belong peculiarly to the profession or employment, in which I expected to be engaged. I proceed, therefore, in general terms to point out the course I would pursue.

1. *To acquire the spoken language.* I would, if practicable, procure the assistance of some person, who could speak my own language and the Chinese, for two or three weeks. If I could not find one who could speak them well, I would employ the best I could find, even though he might be able to make himself understood in one or both languages only to a very limited extent. I would sit down with him, pen in hand, and ask him, how I should say "What is this?" in Chinese; and on his pronouncing the Chinese words, I would repeat them after him, and bid him pronounce them again and again, till I could pronounce them well myself, and had become familiar with their sound, after which I would write it down in Roman letters. I would then proceed to use the phrase I had learned, and ask in Chinese the names of things about me, repeating them and writing them as I did the first words, "What is this?" In this way I would continue to learn new words and phrases, to repeat and write them; and in the absence of my teacher, I would spend as much time as I could study with advantage, in reviewing them. After a few days, I would go out with my teacher and try to use the few words I had learned, in talking with any Chinese I could meet with, speaking the same dialect; and if I was not understood, I would try to ascertain from my teacher, what was the fault in my pronunciation, or mode of speaking.

After having pursued this course two or three weeks, I would exchange my teacher for as good a Chinese teacher as I could obtain, and would prefer one acquainted with no other language. With him I would spend most of my study hours for five or six months in conversation, repeating and writing down all or nearly all new words and phrases. I would ask him all the manner of questions about everything I could see, hear, or think of; and also tell him everything I could. I would not be afraid of saying things that would seem simple, or foolish: but talk, talk, talk, like the little child, like whom I am just *learning to speak*. This is the natural way to learn to speak a language, and believe me, it is the best way.

At the end of five or six months spent in this way, I should be able to converse on many subjects in such a way that Chinese could understand me, and I should be able to understand them to a considerable extent. I would, therefore, go abroad more and spend most

of my time for the next six months among the people, observing and noting down their forms of expression, endeavoring to catch their tone and manner, and using the knowledge of the language already obtained, in conversation with them.

At the commencement of my second year in the study of the language, I would begin to give some attention to the written language. It would not be my object to acquire a thorough knowledge of it, but merely to learn to read Chinese books for the purpose of knowing what is in them, and being able to quote such passages as I might afterwards have occasion to use. I would devote about one fourth of my time for study during the second year, to the written language; and the remaining three fourths to conversation, as during the previous year. The mode in which I would study the written language, I shall have occasion to describe hereafter.

The third year should be spent as the second, except that I would give a little more attention to the written language, and perhaps even spend half my time upon it. At the end of the third year, I should probably be able to speak with ease and tolerable correctness on most common topics, and to understand the ordinary conversation of the Chinese. I might then feel that it was time to apply the knowledge gained to its proper object. I would continue to study the language, both spoken and written, as time and opportunity would allow.

During these three years, I would be on the lookout for such words and phrases as I expected to have occasion to use in my future intercourse with the people. As soon as I began to read, I would copy, or have my teacher copy, passages which I might have occasion to quote, in a book prepared for the purpose; and commit them to memory, with the teacher's assistance to correct my pronunciation.

I would, if practicable, *live among the people* from the beginning; but if this were not possible, I would spend as many hours as I could among them daily. I merely mention this here, but it is a matter of first importance, if one would learn to speak Chinese, that *he live among them*, or at least, spend much time in their company.

2. *To learn the written language.* I would spend the first six months in learning to talk in the way described above, except that I might perhaps look at some characters, or learn how to use a dictionary, by way of diversion. At the end of that time, I should be able to converse with my teacher sufficiently to ask questions respecting the characters which I wished to learn, and understand his answers, and his definitions and explanations of words and phrases. In this way, I shall save myself much of the trouble and vexation

which I and many others have experienced, from the difficulty of understanding what my teacher said.

I would then take up the radicals, and learn them thoroughly, so as to be able to write them, and tell their meaning and their number in the list. One or more of them enters into the composition of every character in the English dictionaries of the language: and some of the native dictionaries are arranged in the order of them, as ours are in the order of our alphabet. Hence it is obviously important to have them entirely at one's command. Some persons would doubtless learn them most profitably by sitting down to them alone and mastering them completely before undertaking anything else; but others would do it better by spending only a part of the day on them, and a part in some other way. It might be a useful relaxation to learn how to find words in the dictionary by means of them.

Being thus prepared by learning to converse with a teacher, and to use the dictionary, I would proceed to try to read. I know of no book that is well adapted to the wants of a beginner, and would therefore spend a part of my time daily in directing my teacher to write down words and phrases which I had previously learned to use in speaking, or such as I wished to learn. Another part of the time I would employ in reading such books as there are. I would take

1. *Seaou tsze tih kwo*, "Little boys' reading lessons." This book speaks of things with which even children are familiar, and employs words which are in common use; a beginner would therefore be less troubled by the difficulties of Chinese idiom, and at the same time learn words more useful to him, than he would find in most other books. I would read this over two or three times pretty carefully.

2. *Chang Yuen leäng yew seäng lun*, "Dialogues between two friends, Chang and Yuen." These dialogues are written in an easy style, and contain a multitude of phrases which are in constant use among common people. I know of none other that contains so many: and it is chiefly on this account that I would take it up at so early a stage in my study of the language. I would read it over carefully two or three times with my teacher; and in the intervals of study, have him copy it in a blank book, writing the columns at some distance from each other, perhaps no more than two on a page. I would then sit down with my teacher and write the sound of each character on the left side of it, and the definition on the right; if there were cases in which the meaning of each character could not be expressed by any English word, or mark of interrogation, &c., I would connect two or more characters together by brackets, and write down

the best definition I could find for them all. I would go over the book thus prepared, sometimes with my teacher to learn to read, and to understand it as I read; and sometimes alone, to learn the form of the characters, and study their exact meaning, and their order in sentences, i. e. the syntax of the language. To learn their *form* the more readily, I would sometimes cover the line of Chinese characters with a piece of paper, and looking at the sound as expressed on the left side of it, or the definition on the right, try to write the characters. After a little practice, I would spare myself the manual labor of writing them on paper, and only see whether I *could* write them. If I could distinctly recollect the several strokes that compose a character, I should consider it learned, and not take time to write it. If I could not, I would uncover the character, look at it carefully, and then cover it again, and write it two or three times. I would proceed in this way through the whole book; and also commit to memory, thoroughly, many of the most useful phrases it contains. It might seem a slow and tedious work; but it would surely be a profitable one, and if it should occupy many a week, and month, or even a year or more, I would comfort myself with the reflection that I had mastered, or at least become familiar with nearly all the most common words in the language, made a good beginning in learning its idioms, collected many very useful phrases, and also began to study the language in a thorough way, which would be sure to give me a good knowledge of it, if persevered in long enough.

This last is a consideration of no small importance. Desultory efforts, studying now in one way and now in another, reading a part of one book and then part of another, or even reading books through once or twice:—this mode of study promises little to the student of Chinese. He needs to adopt a thorough method of study at first, and make himself master of some two or three books, before he hastens to read others. He should continue this good habit of study by spending a part of his time in studying other books or select parts of books in the same thorough way for some years. But after mastering two or three, he need not confine himself to the books he would study thus, he may spend a part of his time in reading other books. Those composed by foreigners would generally be found easier than those written by natives, and it might be as well to read a few such.

- 3. The gospel of John, I would read carefully two or three times.
- 4. Also, Acts of the Apostles. And 5, the Heäug Heuen, or “Village Sermons.”
6. Shing Yu, or “Sacred Edict;” read nearly as the Two Friends

above described, but passing more slightly over some parts. It is in the style of conversation, and will well reward a careful and often repeated study, and many parts of it are worth being committed to memory.

7. Haou Kew, or "The Fortunate Union." This is a popular novel, written in familiar, easy style, and consisting chiefly of simple narrative and conversation; it is at once easy to understand, and rich in those common phrases which the student of the language should, at this stage of his progress, be most anxious to make his own. I would read this work, which consists of four small volumes, several times; and commit to memory some select phrases and sentences.

8. San Kwō Che, or "The Three States." I would read some parts of this work, and perhaps look over the whole *once*. As the style is more admired by the Chinese than that of any other work, except the immaculate books of Confucius and his early disciples, I would select such parts as seemed best adapted to my purpose, and make myself quite familiar with them.

9. Santsze King, Sze Shoo, and Woo King, or "The Trimetrical Classic;" "Four Books;" and "Five Classics." These compose the usual course of study pursued by Chinese students. I would select, by a hasty perusal of the original, or by means of a translation, such parts of each of them as seemed most likely to be of use to me, and read them repeatedly and finally commit them to memory. At first my selection would be a very choice one, that I might not impose too heavy a task upon myself at once; but I would add to it afterwards, as time would allow, and passages worth treasuring up should be found.—Perhaps the reader may be interested to know how fast I should expect to progress in this course of study. It would of course depend much upon my freedom from other occupation and the vigor of my health: but on the supposition that I could give my time to it, as entirely as every one expecting to become able to speak and write Chinese well, should do, I might perhaps arrive at the sixth stage of my journey, or in other words, be ready to commence the Sacred Edict, at the end of the second year; and at the eighth, or The Three States, at the end of the third. One's progress, however, would depend very much, in the latter part of the course, upon the quantity selected to be committed to memory.

But there are several things which should be attended to before the student of the language has read all these books, and which could not be conveniently introduced while speaking of the best course of reading to be pursued.

1. After reading "The Two Friends," I would write Chinese, either translating or composing, half an hour or an hour daily.

2. I would take Dyer's list of characters arranged in the order of the frequency of use, and learn at first, three or four and afterwards at least one daily, learn how to write it, and its composition, derivation, and most common definitions.

3. I would review what I had read, very often and carefully, and frequently repeat what I had committed to memory. To make sure of this, it might be expedient to review what was read the previous day, as the first work of every morning, and review the lessons of every week on Saturday, and for every month during its last week.

4. I would look as I might have opportunity, at all the grammars, dictionaries, &c., that came in my way. I say *look* at them; for I do not think there is, or can be, any grammar of the language worthy of being studied, as we study those of western languages. But it is well to know what has been attempted by way of preparing helps for the acquisition of the language; and sometimes a useful hint may be found in them; and it is therefore best to examine them, so as to know what they contain. Prémare's *Notitia Linguæ Sinicæ* is the only work I would *study*. I would begin to read this, when I had studied the language about two years, and read it carefully, marking the more important parts, which I would review at my leisure. I would not make the reading of this my principal study for a single day, but rather take it up as a relaxation, and to give variety to my mode of study.

I cannot willingly lay down my pen, without expressing my fervent hope that we shall soon be furnished with a very valuable aid to the acquisition of a thorough knowledge of Chinese, in the list of "primitives," promised by your correspondent, Mr. Lay, in the *Repository* of September last. I had commenced a similar collection, but on learning that he was engaged in that work, and perceiving that his method of doing it was better than my own, I laid it aside, and am waiting for a copy of his list. If this article should meet his eye, he may be assured that more than one student of the language feels the need of what he has promised, and is waiting anxiously for its completion. If a manuscript copy were sent to several of those who are studying the language, they might suggest alterations, which would make it much more perfect, and more useful when printed.

[Our Correspondent has done well in writing down his remarks and suggestions, for the guidance of others, in the study of this language. This article ought to have appeared some months ago, but having been mislaid it

has been unintentionally delayed till now. We quite agree with Philo in reprobatng, "*desultory efforts*, studying now in one way, and now in another, reading a part of one book, and then a part of another." Nothing can be worse than such a course for a beginner. In the outline plan proposed, we think he has marked off far too much work for any tyro; nor should we recommend, as he does, the *study* of any books written by foreigners. We never think of learning Latin or French by studying foreign books. Their place should be supplied by collections of common and easy phrases and sentences from native authors. Helps of this kind, in the shape of ehhrestomathys, or easy lessons, are much needed; and perhaps Philo would do well to employ some of his leisure hours in the preparation of such. From him and from others we shall be glad to receive other remarks on the study of the Chinese language. By the by, we suspect Philo will ere long change his opinions respecting the grammar, or wän fä, of the Chinese language.]

ART III. *Instance of revenging the death of a father by a daughter.* From the works of LURCHOW.

CONFUCIUS says in the Book of Rites, "the murderer of a father should not be suffered to live under the same heavens." The moral essayist, Luhchow of Fuhkeön, extends this also to women; for he says, "regarding the man who kills a father, if there are no brothers to avenge his death upon the murderer, and only daughters, still he must not be suffered to live." He illustrates this by three or four instances, one of which is here given. This principle of avenging a murder by the nearest of kin is like the law among the Jews, as recorded in the 19th chapter of Deuteronomy, but without any of the mitigating circumstances there given. Some of the tribes of North American Indians have the same law at the present day. The custom has fallen into disuse among the Chinese of the present age, in consequence of the stricter execution of the laws, thus preventing the necessity of having recourse to private retribution.

"In the district of Yuchang in Keängse lived Tseäy Seaougo, who at eight years of age lost her mother. She afterwards married to T'wan of the district Leilyang, and with her father and husband usually lived in the same vessel, in which they carried on a small trade from one place to another. When she was fourteen years old, both her father and husband were attacked and murdered by pirates; and Seaougo herself was also wounded by them and thrown overboard, but her life was saved by the people of another boat. She soon after entered the convent of Meaouko, and became a nun. In a

dream, her father appeared to her and said, 'the man who killed me, is —

車 中 猿 門 東 草

carriage midst monkey, door select plants.'

She dreamed again, and her husband appeared to her, who said, 'the man who killed me, is —

禾 中 走 一 日 夫

grain middle pass, one day husband.'

"On awaking, she could not explain their meaning, and was continually writing and sending them abroad to find some wise enough to solve them; but for several years, her endeavors were unavailing. At last in the eighth year of the reign of Yuenho (A. D. 814), Le Tso, a man of some rank, who had formerly been a district magistrate in Keängse, anchored his barge at Keënneë, and put up at the Wakwan monastery. The priests introduced this subject, and informed him fully concerning it. As Le was leaning against the railing, writing in the air with his finger, he suddenly ordered one of the waiting-boys in the house to run and call Seaougo; to whom, when she came, he said, 'The man who killed your father was 申蘭 Shin Lan; he who killed your husband was 申春 Shin Chun. I thus explain it. That which is in the middle of 車 *chay* is 申 *shin*; and in the twelve horary characters, does not 申 *shin* correspond to 猿 *yuen* or 猴 *how*, a monkey? Put 門 *mun* below 草 *tsaou* (or contracted 艸), and put 東 *keen* within 門 *mun*, and you have the character 蘭 *lan*. The three characters 禾 中 走 *ho chung tsow*, grain middle pass, means passing through a field,* and thus you again have 申 *shin*; add one stroke above 夫 *foo*, and 日 *yih* below it, and you have 春 *chun*. Thus their names are shown to be 申蘭 Shin Lan, and 申春 Shin Chun.' Seaougo, weeping bitterly, thanked him for the explanation; and, secretly writing the four characters in her dress, swore to find the two robbers in order to revenge their villainy. She accordingly dressed herself in male apparel, and hired herself out as a servant in the place where she before lived; and after a year, she came to the city of Tsinyang, and saw there an advertisement for a servant. She went to the house, and inquired for the master, who was no other

* The character for field 田 *teen* is similar to 申 *shin*, except in the middle stroke which is much longer; this is what is meant by "passing through a field."

than Shin Lan; this somewhat embarrassed her, but she betrayed no emotion. Here she became very much beloved by Shin Lan and all his household, taking the entire charge of the money and valuables which were received and disbursed, so that there was nothing which was not under her care. Whenever she saw the clothes and other articles of her father, she could not refrain from secretly weeping.

“Now Shin Lan and Shin Chun were clansmen; and the latter’s house was on the north side of the river in the village of Pihshüh, and constant communication was secretly kept up between them. One day, Shin Chun brought a large carp, with wine and delicacies to Lan’s house, and in the evening, a large party of thieves came to carouse and drink. After the visitors had gone, Chun, who was very drunk, went to sleep in the inner bedroom, and Lan threw himself down to sleep in the hall, with a sheet over his head. Seaougo stealthily locked up Chun within his apartment; she then, with a large knife first cut off the head of Lan, and then crying with a loud voice alarmed the neighbors, who rushing in, aided her in securing Chun. They also seized the goods and money stored up in the house, amounting to several tens of thousands; and she also secretly handed in to government the names of their accomplices, amounting to several tens of persons, who were all arrested and executed. At the same time, his excellency Chang, the prefect of Tsinyang, publicly praised her for this filial act, after which she reëntered the nunnery for life.”

ART. IV. *Remarks on the grammatical construction of the Chinese language; particles generic and euphonic; formation of nouns; easy flow of expression; in the use of verbs; &c.* By ANGLO-SINICUS.

[This article we copy from the Periodical Miscellany and Juvenile Instructor, volume I, pages 154, 181, 205, 229, and 278, where it appeared in five successive papers. In bringing it together into one article, a few slight changes have been made, which the author will readily excuse. The second volume of the Instructor contains some excellent philological observations on select Chinese particles: see pages, 53, 82, 102, 126, 151, and 206.]

IT has often been said that “the Chinese language has no grammar:” if by this is meant that the different parts of speech are not distin-

guished by inflections, as in most other languages, the observation is so far correct: but yet all the parts of speech are capable of being definitely expressed, either by the use of auxiliaries, or by the position which each occupies in the sentence: and there is a certain grammatical construction of sentences, to violate which is to violate the syntax of the language. The unique feature of the language seems to be, that the same word may often be a noun, a verb, an adverb, &c., without the slightest change in the formation of that identical word: so that a word, taken abstractedly, cannot be said to be a noun, a verb, &c.; but place it in a connected form, and its meaning becomes as definite as words in any other language.

Take for instance the word 之 *che*, meaning him, her, it, them, 's: this is the most common character in the language. Often it comes between two words which are evidently nouns; thus, *the civil war's* [*che*] *cause was this*; where the position of the *che* determinately fixes its meaning to the sign of the possessive case: and if the two nouns changed places, the 's would exactly form the *in regimine* of the Hebrew. If this particle follows a word which is manifestly a verb, its meaning is fixed to be that of a pronoun: but whether masculine, feminine, or neuter, singular or plural, must appear from the subject-matter of discourse. These two leading ideas of the word have some modifications, which it is not necessary here to notice particularly: they illustrate the assertion made above, that although many words taken abstractedly are indefinite, they become definite by their location. The very same assertion is true of our own language to a small extent: the word *light* in one position in a sentence would be a noun, in another a verb, in another an adjective; and that which is *occasional* in English is *common* in Chinese.

So also with respect to number: take the words *sheep*, *deer*, *scissors*, &c.; considered abstractedly, they may either mean one item or several; and the context is to determine which. These words in English are exceptions to general rules; but yet when used, they present no difficulty or hesitation in determining the number, whether singular or plural. It may be the general subject-matter of discourse, the introduction of a numeral, an article, or an adjective either singular or plural, which determines the number: still, we contend that the number is readily ascertained; and that which is the exception in English, becomes the general rule in Chinese.

Verbs admit of similar remarks. The verb *to read* is present, past, or future, according to the context. *I read the book you lent me; it is well written*; here the word *read* is determined to be in the

past time, by an observation which could only have been made subsequent to the act of reading. *You read too fast*: here the time is either past or present. *Will you read the book?* this is evidently future. In all three cases, the identical word *read* suffers no change. This word, however, is an exception to a general rule, but the exception in one language may become the rule in another.

It follows then that the grammatical construction of the Chinese language, however unique *en masse*, has its analogy even in the languages of Europe; and the difficulty of assigning to each word its place among the parts of speech, is not so great as a stranger to the language might suppose.

There are however in the Chinese language, hundreds and even thousands of words which have but one specific idea: though there may be idiomatic exceptions. Thus in our own language, we should call the word *man* a noun; and yet in the case of this word, there is an idiomatic exception; for we use the phrase *to man a ship*, where it is used as a verb. This exception does not induce hesitation in determining the word *man* to be a noun, for we may read scores of volumes without meeting with this idiom: and it is only in this idiom that it takes this verbal form.

Having made these preliminary observations, we proceed to notice more particularly the mode of forming several of the parts of speech, at least so far as bears upon our main position, viz., that although the construction of the language is unique, it is quite definite. And to begin with nouns. A vast multitude of nouns are made by what we shall call *formatives*: i. e. by adjoining to the word containing the radical idea, either (1.) particles having a certain generic sense, (2.) or euphonic particles. Under the first head we will notice several classes.

1. By the addition of 氣 *ke*, denoting (i.) 'The mental constitution; as,

<i>angry</i>	ke	denotes	anger
<i>righteous'</i>	ke	denotes	rectitude
<i>brave</i>	ke	denotes	valor
<i>patient</i>	ke	denotes	patience
<i>malicious</i>	ke	denotes	resentment

(ii.) Celestial phenomena or appearances; as,

<i>heaven</i>	ke	denotes	weather
<i>casting forth beams</i>	ke	denotes	luminous appearance

2. By the addition of 色 *sh*. (i.) Relating to the appearance or aspect of a person or thing; as,

<i>gravit</i>	sih	denotes	gravity
<i>moon</i>	sih	denotes	phases of the moon
<i>heaven</i>	sih	denotes	appearance of the heavens
<i>countenance</i>	sih	denotes	personal aspect

(ii.) Formative of nouns having a bad sense ; as

<i>wearv</i>	sih	denotes	weariness
<i>wine</i>	sih	denotes	drunkenness
<i>fear</i>	sih	denotes	fright
<i>beast</i>	sih	denotes	bestiality

3. By the addition of 夫 *foo*, corresponding to the word *man*, added to the English nouns ; as,

<i>village</i>	foo	denotes	village-man, or villager
<i>wood</i>	foo	denotes	wood-man
<i>bear</i>	foo	denotes	bearing-man or porter
<i>ferry</i>	foo	denotes	ferry-man
<i>hundred</i>	foo	denotes	hundred-man, or centurion
<i>horse</i>	foo	denotes	horse-man, or hostler
<i>kill</i>	foo	denotes	killing-man, or butcher

4. By the addition of 者 *chay* corresponding to the syllable *er* in English nouns ; as,

<i>heal</i>	chay	denotes	heal-er, or physician
<i>attend</i>	chay	denotes	attend-er, or attendant
<i>cast-lots</i>	chay	denotes	diviner
<i>look</i>	chay	denotes	astronomer
<i>pry</i>	chay	denotes	pry-er, or spy

5. By the addition of 匠 *tseäng* denoting a mechanic ; as,

<i>varnish</i>	tseäng	denotes	painter
<i>gold</i>	tseäng	denotes	goldsmith
<i>iron</i>	tseäng	denotes	ironmonger
<i>wood</i>	tseäng	denotes	carpenter
<i>stone</i>	tseäng	denotes	stoneman
<i>tin</i>	tseäng	denotes	pewterer
<i>brass</i>	tseäng	denotes	brazier
<i>tub</i>	tseäng	denotes	cooper

The particles here particularized are by no means the whole of such as are used as formatives of the nouns of that class described above, but we have adduced the principal of them, and sufficient to answer our purpose. We proceed to notice the nouns made by adjoining euphonic particles. These particles are not to be considered as bringing with them any distinctive idea : but they frequently

throw the preceding word into the substantive form; thus, the particle 子 *tsze*, a child, forms such nouns as the following;

<i>table</i>	<i>tsze</i>	<i>chisel</i>	<i>tsze</i>
<i>spear</i>	<i>tsze</i>	<i>carriage</i>	<i>tsze</i>
<i>arrow</i>	<i>tsze</i>	<i>club</i>	<i>tsze</i>

There are many cases where this word, following another noun, would have its own proper meaning; but there is no difficulty in determining when it is euphonic, and when not so. We will only notice one more of these particles at present, viz. 兒 *urh* a child; thus,

<i>needle</i>	<i>urh</i>	<i>door</i>	<i>urh</i>
<i>drop</i>	<i>urh</i>	<i>deer</i>	<i>urh</i>
<i>rabbit</i>	<i>urh</i>		

It should, however, be carefully noted, that these euphonic particles abound most in the light authors, and works written in a colloquial style, but they are found occasionally in good classic authors.

Having noticed the formation of nouns, we next offer a few observations upon gender, number, and case. There are four ways of forming gender, particularly worthy of notice; when, 1. The masculine and feminine have each their appropriate words. 2. Particles indicative of gender are prefixed. 3. Particles indicative of gender are affixed. 4. A distinctive particle is affixed to one gender only.

Under the *first* division the following may be given as instances; *hero, heroine; king, queen; emperor, empress; fung-bird, hwang-bird; ke-animal; lin-animal, &c.*

Under the *second* division, particles indicative of gender are prefixed: as *male-human-being, female-human-being.*

Under the *third* division, particles indicative of gender are affixed: as *horse-sire, horse-mother.*

Under the *fourth* division, a distinctive particle is affixed to one gender: as *king, king-queen; emperor, emperor-queen.*

In the first class of genders, we readily trace the analogy between the Chinese and our own language, and the list might be swelled to a very considerable length. In the third class there is a slight analogy to the Latin and Greek, where the *radix* is retained in each gender, with the termination peculiar to that gender; only in these the termination makes *one word* with the *radix*: whereas in Chinese, the genders of the third class are made by two distinct words, in a certain juxtaposition.

We come next to number, and we notice four ways of forming the plural. 1. By prefixing a numeral to a singular noun. 2. By

affixing plural formatives. 3. By repeating the noun 4. By the scope of the passage.

1. By prefixing a numeral; thus *Ilwan* and *Ling*, *two-emperors*.

2. By affixing plural formatives; thus *man*, *man-class* (men); *he*, *he-sort* (they); *officer*, *officer-order* (officers); *Tartar*, *Tartar-tribe* (Tartars).

3. By repeating the noun; thus *class*, *class-class* (classes); *man*, *man-man* (*men*); *house*, *house-house* (houses).

4. By the scope of the passage; thus, In the starry night he marched his *soldier*. When he was young, he used to play with the little *boy* of the village. That which is most difficult to win, is the *heart* of the multitude. In these expressions, it is easy to see that the words *soldier*, *boy*, and *heart*, must have a plural meaning.

With respect to the cases of Chinese nouns, we have not much to remark: the nominative usually precedes the verb, and the accusative follows; the dative and ablative are made by their appropriate prepositions expressed or understood: the mode of forming the genitive was hinted at on a former page. The vocative, however, requires special notice; and it may not be out of place to remark, that in our Chinese translations of the Scriptures, the proper mode of forming the vocative has (in our humble judgment) been too much overlooked; at least in the historical portions. It is quite oriental to use the third person where we in the west use the second; and this orientalism, so to speak, prevails commonly in Chinese historical and many other books; thus,

Let my dear child come and pay his respects to this gentleman; for, *My dear child*, come and pay your respects to this gentleman.

Mr. C——. said, how does *this villain* dare to rail at me? for, Mr. C——. said, *you villian* how do you dare to rail at me?

And, where is *my friend* going? for, *friend*, where are you going?

In completing a vocative period, it is very common with Chinese writers to introduce such words as *to request*, *to hope*, *to expect* &c., thus,

I request master to help me :	}	for, master help me.
I hope master will help me :		
I expect master will help me :		

We cannot think it any breach of fidelity in translating, to substitute the third person for the first and second, where the idiom of the language requires it: to retain the western idiom frequently causes an obscurity which the translator would wish to avoid. Nothing is gained, much is lost by retaining it; nothing is lost, much is gained by substituting the eastern idiom in its place.

We shall introduce our remarks on Chinese verbs by an observation which is deserving of very particular notice; viz., in Chinese composition, special regard is to be had to what is called the 順讀 *shun tūh*, or *easy flow of expression*. Herein is the peculiar defect of many of the books written for enlightening the Chinese mind on the subject of Christianity; the natives say of them, *moo shun tuh*, the language does not flow easily. Knowing this to be the characteristic fault of the compositions of missionaries to the Chinese, it is a fault which should be especially guarded against. It seems to be for the sake of this *shun tūh*, at least in a great measure, that so many Chinese words, particularly verbs, are formed by *two* nearly synonymous characters in juxtaposition. We say *nearly*, for in Chinese, as in other languages, the cases are rare, where two characters are *exactly* synonymous. In a vast number of cases, we do not see the necessity of these double verbs, &c., to elucidate the meaning; but upon an ear familiarized to the enunciation of classical Chinese composition, these double words fall with great propriety and harmony, when properly used. And to neglect the use of them, or use them improperly, betrays the author of the composition to be a barbarian.

The formation of verbs may be thus classified. I. Verbs made of two synonymous characters.

1. Where the characters have no apparent relationship to each other, so far as relates to the *form* of the characters; thus,

To transport-remove, 擊移 meaning, to change places;

To observe-look, 觀看 meaning, to look;

To peep-look, 窺看 meaning, to spy;

To look-see, 看見 meaning, to see;

To search-see, 尋覓 meaning, to search for;

To impose upon-deceive, 瞞騙 meaning, to deceive;

To distinguish-discriminate, 辯別 meaning, to discriminate;

2. When the characters have a *radical* or *partial* relationship, as respects their form; thus,

To leap-skip, 跳躍 meaning, to skip about; here each character bears the radical idea of the *activity of the foot*.

To roam-wander, 遨遊 meaning, to roam; here each character sustains the inherent idea of *motion from place to place*.

To instruct-teach, 訓誨 meaning, to teach; here the radical idea is *words*, which are the medium of instruction.

Perhaps the distinction between this particular and the last, may

be deemed rather fanciful than important; however, inasmuch as the distinction exists, although possibly by mere casualty, it appears to deserve a passing glance: and it is capable of improvement by those who lay stress upon the use of etymologically analogous words when practicable, in translating the sacred Scriptures.

3. When the same verb is doubled, making a form exactly like the *piel* in Hebrew grammar; thus,

To look-look, 看看 meaning, to look earnestly;
To restrict-restrict, 休休 meaning, to restrict absolutely.

4. When a doubled verb is doubled; thus,

To weep-weep lament-lament, 哭哭啼啼 meaning, to weep and lament most bitterly.

II. Verbs formed of a *generic* and a *specific* character. 1. When the generic precedes: as 打 *ta* to strike, imparting to the expression the simple idea of *action*; thus,

<i>ta</i> make;	<i>ta</i> sleep;
<i>ta</i> listen;	<i>ta</i> measure;
<i>ta</i> sweep;	<i>ta</i> send;
<i>ta</i> dress;	<i>ta</i> arrange.

2. When the generic follows: as, 住 *choo* to halt, conveying the idea of *impediment*; thus,

To lock *choo*, signifies to lock fast;
To grasp *choo*, signifies to grasp firmly;
To detain *choo*, signifies to keep a person where he is;
To impede *choo*, signifies to prevent a person going farther:
To embrace *choo*, signifies to hold fast in the arms.

Ke, 起 to arise, conveying the idea of *up*, *ascending*; thus,

To think *ke*, signifies the arising of thoughts in the mind;
To pluck *ke*, signifies taking something up from the ground:
To let loose *ke*, signifies to cause smoke to ascend by the application of fire, or to cause noise to ascend in the air.

These examples are sufficient to show the general nature of Chinese verbs; and they illustrate the necessity of paying marked attention to the proper use of the generic words. Improperities of construction excite the smile of the reader. They do that even in our own language. Suppose a foreigner to use the expression, to listen *fast*: we may catch his meaning, but he should have said to listen *attentively*, or *eagerly*: these are the appropriate words to be used in connection with this particular verb. The same idea is of universal application.

We lay the greater stress upon this observation, because these are precisely the improprieties into which Europeans are prone to fall, particularly in translating. We want perhaps to translate the expression *offer sacrifice*; we seek for the Chinese word *to offer*, and the Chinese word for *sacrifice*; and putting them together, we are ready to suppose that these words must needs be as good Chinese, as the others are English. Whereas the Chinese word *to offer* may mean nothing more perhaps, than to present by an inferior to a superior among men; and there is an appropriate word for offering a sacrifice, which signifies *to place a sacrifice in order and to accompany it with devotion to the deity*. We could not but smile if a Chinese, translating one of his own books into English should use the expression, 'they came to the temple and *placed sacrifices*,' instead of *offered*; and yet he would be constantly liable to this kind of mistake, without a thorough knowledge of English; and this is the kind of mistake into which Christian missionaries have fallen in innumerable instances.

We have often thought it would be of great assistance to the Chinese student, if a manual were published, containing a classification of expressions, such as nouns with their appropriate adverbs, &c. In no language probably would such a book be more useful than in Chinese, owing to the great degree of refinement in the language; to the vast number of synonyms and antitheses; and to the fact of the written language being one, but the provincial dialects many: all which circumstances render such a manual extremely desirable. It is remarkable, that in native schools, the children are taught to learn off two antithetic words for every copy they write, which words are usually inserted in the copy. Thus when grown up, they have the antitheses ready for use. We will only add here, that *propriety of diction* and the *shun tih* are the subjects which call for the most serious attention, inasmuch as their contraries have been the rocks upon which many a Chinese scholar has split.

Having described the formation of Chinese verbs, we proceed to notice their *construction*. It must however be borne in mind, that the word itself admits of no change expressive of voice, mood, tense, number, or person: but these changes are effected by the use of auxiliaries and particles prefixed or affixed. Perhaps, however, we should not here entirely overlook the small semicircular mark, sometimes placed in one corner of certain characters, indicating the *tone* with which that character is to be read: thus *yih* 易 to change,

when distinguished by this mark as 易 is read *e*, and means easy. This mark serves in some measure as a guide to the reader; inasmuch, if the tonal mark be in one corner, the character is read in one sense; if in another corner, in another sense. But still this mark cannot be considered as an inflection.

The various accidents of voice, mood, tense, number, and person, have each their corresponding particles, and each assumes its proper place in the order of construction. This order, in all its variety of modifications, would be too tedious to describe minutely: a few brief observations will suffice for our present purpose.

Voice. The passive voice is commonly distinguished from the active, by the adjuncts 被 *pe* to receive, and 受 *show* to receive, denoting that some object is susceptible of a certain agency; thus, 'The villain received my sword's cutting in twain:—for, The villain was cut in twain by my sword.

Mood. The indicative is the simple form of the verb: the imperative, potential, and subjunctive moods are variations of the simple form, made by imperative, potential, and subjunctive adjuncts. The infinitive is often nothing more than the latter of two verbs, which by its locality assumes this modification.

Tense. The present, past, and future, have likewise their appropriate particles: but that beautiful precision of time, expressed by the Greek inflexions, is altogether inexpressible in Chinese, without considerable circumlocution.

Number and person. The verb with its adjuncts is for the most part the same in both numbers, and for each person.

Thus some idea may be formed of the large number of auxiliaries, particles, and adjuncts, required to express what in other languages, at least in part, is expressed by inflection. The substantive verb *to be* is commonly expressed by no fewer than five different words, and it is often very difficult to say why one should be used in preference to another: and yet they may not be used promiscuously. The same may be said of personal pronouns, and many other words. It follows therefore, that there is much perplexity in reducing the construction of a multitude of words and phrases to any definite rules. It would however be extremely useful if a number of the common auxiliaries &c., were illustrated somewhat as follows, by some forty or fifty examples each, accompanied by the character; they would constitute a manual of more real use to the Chinese student, than all the rules which could be deduced from them.

Nae 乃

My master *is* a descendant of the house of T'sing.

Lewshing *is* my master's brother.

Your father *is* the son of the officer T'seüntang.

T'sze-king *was* the pupil of Kaou-ning.

I know that the emperor *is* a very benevolent man.

T'sze-king *is* a man remarkable for his liberality.

This *is* Chow-e's scheme.

He *is* the father of Keaou.

The emperor *is* of the Han dynasty.

The emperor *is* the hero of the age.

Sunkwan *is* a very dutiful child.

This *is* the finest spot under heaven.

Wei 爲

Ask him to let you have the town of Hing *to be* a rendezvous.

I have a daughter whom I will give you *to be* your wife.

I have promised you to Mr Heën *to be* his wife.

He wishes to take this for [*to be*] a name.

Rather seek him *to be* a son-in-law.

He cut him in [*to be*] two.

I am not able *to be* your ruler.

She 是

Why do you say it *is* only by your strength?

It *is* extremely inconvenient.

He *is* only requesting him to make haste.

It *is* just so.

The town of Hing *is* very dangerously circumstanced.

These sentences are selected from the same Chinese author, and there seems to be an evident peculiarity in the use of each of these substantive verbs, although it must be admitted that the following deductions have their exceptions. 1. The substantive verb *nae* is commonly used in *affirmation*, particularly with respect to description of persons and things. 2. The substantive verb *wei* is usually preceded by another verb, which throws it into the infinitive form. 3. The substantive verb *she* loves adverbs, particularly adverbs of order and of quantity.

How far these deductions might be affected by quotations from other authors, or even by other quotations from the same author, we are not prepared at present to say; our present object is merely to illustrate the idea, that in a language, scarcely susceptible of general

rules, at least in any very great degree, a manual prepared as suggested before would be of vast use to the Chinese student.

It was intended to have offered a few observations on two other subjects connected with the grammatical construction of the language, viz., *corresponding particles and expletives*, but it was found impracticable to illustrate either of these subjects without introducing a large quantity of the native character, owing to the difficulty, or rather impossibility, of transferring the ideas conveyed by these particles into another language. We must therefore content ourselves for the present with a few general remarks. These corresponding particles are different from the antitheses noticed in a former page. Those are mostly *opposites* or *relatives*: these are links, connecting sentences which have some correspondence in sense; which correspondence may be *adversative*, *consecutive*, and sometimes nothing more than *copulative*. For commonly the utmost imaginable confusion prevails in native works with regard to stops. Often, when the reader meets with one of these particles, he understands that it is the first word of a new sentence; and then again after a few characters, when he meets with a particle corresponding to the first, he understands that the pause is on the preceding character: the reader goes on, and perhaps meets with an expletive; he then understands that the complete sentence ends with it. Not indeed that every sentence is thus rounded off, but when these particles do occur, they serve this purpose. Christian books are so regularly pointed, that the aid of these particles is not required for this purpose, but still they are equally necessary to give a proper *turn* to the sentences; and when rightly used they very much assist that easy and harmonious cadence, for which the Chinese language is so remarkable. In addition to which, *a native, in his pauses, would probably be more guided by the particles alluded to*, than by our western refined punctuation. It will hence be readily conceived how necessary it is for the student to give these particles very minute attention; and here again, as before, the student would be immensely assisted by tables, illustrating the manner in which the particles are used by native authors. These corresponding particles remind us most forcibly of the corresponding particles of the Greek language. They are used very much in the same way; but they are more numerous, and sometimes less definable, although conveying a peculiar idea, the loss of which would be readily discovered by a good Chinese scholar.

With respect to the *expletives*, the Chinese themselves account it a considerable attainment to know how to use them aright. And pro-

bably no characters are more misused than these, in Christian books. The idea has often suggested itself, while reading Christian books, that the writer considered it necessary every now and then to round off a sentence with one of these expletives; and for the sake of varying his sentences, sometimes one expletive was used, and sometimes another. The idea may be uncharitable, but possibly its justness may appear to those who are able to appreciate it.

It may be well to observe, that our occasional strictures on the productions of Christian missionaries, in this paper, originate in a desire for their improvement. Those productions have done much good; they are still doing much good; and may God grant that they may yet accomplish a thousand-fold more. But we conceive it is perfectly consistent with such a desire, to point out those errors into which the writers have fallen; not for the sake of finding fault with them, but that others may avoid them; just as the mariner inserts upon his charts such shoals and rocks as he may fall in with; not that he likes to see his charts portrayed with dangers, but where they exist, he would have them laid down, in order that whoever consults those charts may be careful to avoid them.

ART. V. *The claims of Japan and Malaysia upon Christendom, exhibited in notes of voyages made in 1837, from Canton, in the ship Morrison and brig Himmaleh, under the direction of the owners.* In 2 vols. New York, 1839.

SELDOM, indeed never until within a few years, have citizens of the United States of America engaged, beyond the Ganges, in any other enterprises than commercial. In these they have acted in character befitting alike their early ancestry and their present geographical position, and earned for themselves the reputation of thrifty and honorable merchants. There have been exceptions doubtless; but as a body they may justly claim rank with those of the most enlightened and most favored in modern times. To have gained this equality in China is no small attainment. For many years, this community of foreign merchants has consisted chiefly of men — enlightened, liberal, generous, honorable, in a degree not surpassed by any other in the east. We here speak of the whole body commercial; and we thus

speak because we believe it true, and because we fear, that in the condemnation of the traffic in opium, the character of this community will not be fairly estimated. That traffic has always seemed to us pregnant with evils; and were it possible for us, we would persuade all men to abandon both it and the use of the drug. Seeing what we have seen, we blame ourselves for not having done more to exhibit the evils — commercial, political, and moral — which flow from this noxious thing. It seems to have come into the land like a scourge, a curse; and it is now yielding its fruits — perplexity, vexation, strife, bloody contention, &c. Nor can any man see when or where these things will cease. But of one thing we think there is certainty — the foreign community resident in China will soon be free from this traffic; interest and duty alike require it; and we anticipate that, after existing difficulties are settled (if they are only settled as they ought to be) the foreign community will assume an attitude and character better than ever before. This anticipation is founded in the fact, that there are in this community, and connected with it, men who are ready to contribute largely for support of scientific and philanthropic objects. The donations for these objects, during the last few years, have been very munificent. And it was mainly and almost entirely for purposes like these that the two voyages were undertaken, notes of which compose the volumes now before us.

Having already given our readers copious accounts of those voyages, it is unnecessary now to go into a formal review of these volumes. We notice them, for the two-fold purpose — of recording our opinion of their value, and of recommending the prosecution of other voyages for similar purposes.

The first volume contains "Notes of the voyage of the Morrison, from Canton to Japan, by C. W. King," and two maps; — one exhibiting the whole of Japan, Lewchew, Formosa, the kingdom of Corea, and the maritime provinces of China; the other presents a more extended and particular view of the principal ports visited, namely Yédo and Kagosima. Both seem to have been carefully executed, and to be as accurate as possible from the information extant, for access was had to the best and latest surveys. The introduction to this volume comprises, in seventy-five pages, a succinct account of the intercourse which once subsisted between western nations and the Japanese empire, derived from the works of Charlevoix, Kæmpfer, Titsingh, Raffles, Krusenstern, &c. Then follow notes of — voyage to, and stay at, Napakiang — voyage to, and transactions in, the bay of Yédo — voyage to, and transactions in, the bay of Ka-

gosima—return to China, inferences from the voyage—conclusion—nautical memoranda and tables. The whole is written in an easy, perspicuous, and animated style. A single extract, taken from the conclusion of the book, will show well the style, spirit, and object of the whole.

“Abandoning, then, all reliance on repeated private movements, how stands the case between the *governments* of Japan and the U. States? It stands thus:—The former power confines its subjects to vessels of so bad a model, that every gale must be expected to drive many of them out to sea, where their crews must perish by shipwreck or famine, or meet, on some savage shore, a barbarous death, unless rescued by the interposition of European or American aid. Even if this be their apparently happier lot, what must become of these unfortunate men? Their unnatural government spares not whom the tempest has spared. They dare not return, even by stealth, to their homes. The charity which has rescued them must continue to support them, or throw them again upon the world, to suffer, perhaps, keener and more protracted miseries. What course would the government of the U. States have its citizens, in this remote part of the world, pursue in such a case? Shall they refuse to afford all assistance, or are they authorized to commend the miserable Japanese whom they may rescue, to a place on the pension list? It is not, however, with the harsh operation of the Japanese policy on its shipwrecked subjects, or with the more extensive injury it inflicts on its whole people, by depriving them of the benefits of foreign intercourse, that we are now concerned; our object being to ascertain its bearing on the people and government of the United States. And, in this point of view, I think it not difficult to show its pointed injustice, affording the strongest grounds for national remonstrance which can be conceived to exist. The truth is this:—More than two centuries ago the usurpers of the Japanese throne found, or pretended to find, something alarming or injurious to their dominions in the conduct or purposes of the Spaniards and Portuguese. At that time, the earliest of the “Pilgrim Fathers” were struggling to acquire a footing on the edge of the American wilderness. What had they to do with the malpractices of men of other nations in the opposite hemisphere? Why is the sentence of exclusion, passed upon the Spaniards and Portuguese of 1637, entailed upon us, the descendants of those western colonists, at the distance of two centuries. It is not true that this entail is a measure even of *impartial injustice*. There may have been strong reasons why a mixed feudal and ecclesiastical go-

vernment should resolve to root out Catholicism, and, in order to accomplish this, that it should interdict intercourse with all countries under papal domination. The long abandonment of their right to trade by the English, and still more their close alliance with Portugal, may be supposed to have afforded some ground for their exclusion also from Japan. And had the Dutch been included in the sweeping excision, posterity would have said that it was but a light sentence on the most rapacious of eastern adventurers, and honorable, compared with the assignment of a perpetual annuity of certain people on a limited trade, paid in prison, like a largess to an executioner, in memory of services which shame would bury in oblivion. Even the late rejection of a Russian embassy may be accounted for by a reference to the statements of its historians; or on the ground that Japanese jealousy would rather check than invite the advances of so powerful a neighbor. But that the only flag fired on in the harbors of Japan should be that of the only nation which maintains no church establishment; forms no offensive leagues; holds no foreign colonies; grasps at no Asiatic territory; and whose citizens present themselves, for the first time, at the gates of the capital, unarmed, and with every pledge of peaceful, humane, and generous intentions; that the American flag should be so dealt with without warning; nay, after the promises of protection and under the mask of friendship; is surely *partial*—a distinction that calls for acknowledgment in the name of the country. It may be urged, in opposition to this view of the subject, that we are unable to trace the causes of the hostile act referred to—that the report of disturbances, of incipient revolution in the country, may be true—that provocations may have been offered by American whalers—or that the repulses may have been the work of inferior officers, unauthorized by the supreme government. But if the first objection be true, it is highly important that an American officer be placed in readiness to exert an influence over a rising dynasty before its policy is hardened into rigidity, and while its weakness may incline it to draw support from foreign sources. In the second case, it is surely the duty of the proper department of the American executive to inquire into mal-practices, attended by results so serious as to degrade the national character, and to expose every unfortunate citizen who may be thrown on the Japanese coasts to the fate of Golownin, while it perpetuates the general exclusion. If such depredations have been committed, the aggrieved government will hardly refuse to answer such a call of inquiry when made with a direct view to ample reparation. If the last objection prove the true one, the court of Yédo can

as ill refuse to pass its censure on, as to disown, the late insult to the American flag; or, which is more important, to instruct the commanders of its coast-guard to take the trouble to inquire, what our ships come for, before it treats them as enemies, firing on them without provocation and without inquiry. I will not conceal my fears that the easy repulse of the *Morrison* will tempt the officers on the coasts of Japan to riddle every American ship which distress or any other cause may carry within the range of their guns; for, be it remembered, that the officer has only to report that he had evidence of hostile designs, and his cruelty and falsehood are sure to be rewarded by imperial favor, if his cupidity has not already been by plunder. If these fears have any foundation, it is further desirable that their grounds should be removed immediately. The people of Japan are now friendly; they boarded us with confidence when permitted, and were pleased with their frank and kind reception. They wept when their shipwrecked countrymen told their tale, and cried out, that the strangers who had come to restore them were angels. But should the canaille of Japan get a taste of American plunder, the friendly might be outnumbered by wreckers and robbers." pp. 171, 177.

Mr. King has only performed a bounden duty, we think, in recommending strongly to the consideration of his government at Washington, the propriety of early adopting measures for opening a friendly intercourse with Japan. We will not undertake to prove that the course which he has suggested is the best that could be devised; but that something ought to be done, and that soon, to prevent the recurrence of hostilities, on any and all vessels that may come on her coast, no one can deny. It is not right that a traveler should be repulsed, even from the door of a stranger, *vi et armis*, ere he has come within speaking distance, and had opportunity to make known the object of his visit. And what, in this instance, would be true of an individual, is strictly applicable to nations. There may indeed be danger, if measures are adopted and acted on, of running into extremes; but this danger may be easily avoided. Yet so long as the ships of the United States, and other nations, engage in the fisheries off the coasts of Japan, they will ever be liable to be thrown on those shores. Besides, it is not unlikely, as elsewhere hinted, that "whalers" have already gone intentionally to those shores; and committed outrages, the avenging of which so jeopardized the safety of the *Morrison*, and drove seven innocent men a second time into exile. Now to prevent the recurrence of such outrages, efficient measures ought speedily to be adopted and acted on.

We will only add here, before laying aside this volume, that those seven Japanese, since their return, have been provided for by foreigners, their fellow-passengers in the *Morrison*. Two of them have gone to the United States, as common sailors, in that vessel. A third is now in Manila with Mrs. Gutzlaff. Another is with Mr. Gutzlaff; and the other three are with Mr. Williams in Macao. By the aid of two of these men, and other helps, both Mr. Gutzlaff and Mr. Williams are daily prosecuting the study of the Japanese language.

The second volume contains "Notes made during the voyage of the *Himmaleh* in the Malayan Archipelago; by G. Tradescant Lay, naturalist in Beechey's expedition, and now agent of the British and Foreign Bible Society for Eastern Asia." After an appropriate preface, apparently from the pen of the writer of the first volume, the object of the voyage and Mr. Lay's manner of writing are well exhibited in the opening paragraph of his book. He says —

"In laying before the public a few remarks and observations collected by the writer in his voyage, it is merely justice to state at the beginning, that the plan was drawn out, and the cost of the expedition sustained, by the owners of the American brig *Himmaleh*. Its object was to ascertain whether any opening could be discovered for missionary effort, to set on foot some kind of commercial understanding with Borneo Proper, and at the same time gather all the information we could of a religious, moral, and scientific nature; with the view of calling the attention of Christians on both sides of the Atlantic to this ill-used and most neglected portion of the globe. Impressed with the desirableness of the attempt, the author gladly accepted an invitation, and went on board the *Himmaleh* as a passenger in the expedition, to see what opportunities might be found for distributing the Scriptures, translating them into new and hitherto untried dialects; and, in a word, of promoting the simple but comprehensive views of the British and Foreign Bible Society. And as the same God who devised the plan of redemption, established the laws of creation, there can be no variance between the doctrines of revelation and the lessons of nature. Hence we thought it would prove neither useless to ourselves, nor unacceptable to the public, if the writer should bestow such attention upon natural researches as spirits, health, and leisure might enable him; especially as several years' experience has rendered such employment easy and familiar. The first part of our undertaking was to do immediate good by dispensing the word of God, and commending it to the hearts of the heathen by deeds of Christian kindness; the second was, to gather up some of

the results, and by them encourage and direct the minds of others. There have of late been many proofs given of a ready mind among the disciples of Christ, and nothing appears to be necessary but to show in what way this readiness can be turned to the best account. Our voyage is over, and all the little good it was possible to do is finished; and now, in order to complete the second part of our undertaking, at the special request of the projectors of the voyage, I am going to cull, from notes and the records of my memory, such thoughts and pieces of information as may seem best calculated to interest and instruct. I shall not borrow much from my predecessors, and refer to little that did not come within the reach of my own observations. Had it not been for the instance of the respected partners of the house just referred to, I should not have written a book at so early a period, for my head and my heart are filled with prospects of the future; and most travelers defer the pleasure of putting their story in print till they return, where the charms of quietness, and the endearments of family and home, put the mind in the best frame for securing a lucid arrangement in the detail, and a harmonious fluency in the style and diction." pp. 1, 3.

We ought to have mentioned, before this, that this volume contains a map, on a moderate scale, of the whole Archipelago, extending on the north so as to include a part of Hainan, and including Timor with a part of New Guinea on the south and east. The map exhibits a variety of statistics, which enhance its value. Whether Mr. Lay's arrangement of the body of his book, into one unbroken succession of paragraphs, is better than the common method of division into chapters with a summary of the contents, we doubt; for ourselves we should much prefer the latter, which makes the reading easier and facilitates references to particular subjects. In the following paragraphs the character and condition of the *Bugis* in general, and of *woman* among them in particular, are, we think, well portrayed.

"Among the *Bugis*, we have a people who possess a spirit of enterprise, activity, and a love of freedom; qualities, indeed, which from the depravity of human nature, are often instruments of evil; but which under the benign influence of the gospel, become the moral channels through which good flows into the heart, and is from thence spread into the life of a human being. The holy Scriptures would supply a national basis for their literature, yield them the means of education, and sow the seeds of eternal life wherever they met with a true and honest heart, prepared by the grace of God to receive them. Several thousands live near the city of Macassar; but their home is

on the Bay of Boni, where a confederacy exists, which is a curious combination of despotism and liberty. For the hereditary sovereigns of eight states form a council for exercising the functions of government in the Union, and for the purpose of electing one of their number as president, and investing him with the executive department. The love and reverence for a particular family appears among these trustees of freedom; for the choice of president or Asunga is limited to a particular family. Each one of these counsellors appoints his own prime-minister for the regulation of public matters in his own particular state, where his will is law in all questions of a private nature; while all that have a general and federal concernment, cannot be transacted but by and with the consent of the rest of his brother counsellors. Their encomiasts have decorated them with many high moral and intellectual qualities; while others, upon a closer acquaintance, have found them to be nothing but a set of cowardly knaves, who never act an honest part except when compelled by fear, or allured to it by the prospect of gain. But travelers often deceive themselves, and lay up a stock of disappointment for another day, when they look for things which never spring but under circumstances most favorable for their growth. An unbounded and ever wakeful reference to their own peculiar interest is the moving cause that drives them to act contrary parts; but it is the native weed of the human heart, diverted and modified, but not diminished by either the sober seeming doctrines of Confucius, or the moral romances of Mohammed. The purer morals of the Attic sage, when they flowed down the silver stream of Grecian eloquence, might have charmed this passion into a momentary forgetfulness of itself; but nothing short of divine teaching can at first check, and ultimately exterminate, this cleaving mischief and pest of all sublunary virtue and happiness. It is something that we have not a lazy nation, nor one accused of drunkenness or riot; but an active, bold, and sagacious people, who will, I think, be not like the tree in the desert, which seeth not when good cometh."

"It cost the propagators of the Mohammedan faith more than a century to bring them to embrace the 'faith,' and it is a matter of rejoicing that they did not succeed in making polygamy fashionable, as at Borneo and other places; but the woman continues to be on a parity of condition with her husband, may be elected one of the *orang*, or members of the council, and after her marriage, retains her rights with such general allowance and recognition, that she sometimes governs her own province, while her lord is head of another.

without the slightest interference from that quarter. In my walks and visits from house to house, I saw many intimations of that respect and honor in which females are held among the natives of Celebes, and did not fail to note it as an evidence that sin had not deprived them of everything that was amiable in their character. Besides, I never can divest my mind of the recollection of the many great things which females, in more favored lands, have done towards the furtherance of Bible and missionary objects; and am glad to seize any glimpse of hope that the women in these dark and much neglected places will prove a blessing to their husbands and their children, by being among the first to lay hold on the truth whenever it shall be set before them. When we called upon a Bugis prince in the kampong Waju of Macassar, we found him sitting upon the floor; his leger spread before him and his wife close by his side; who, though her looks were youthful, seemed to be acting the parts of accountant and confidential clerk, and doubtless took an equal share of interest in all the mercantile speculations of her partner. In the South Sea islands, and in those of which we are speaking, it is customary, when two or more persons walk together, for them to follow each other, and if one is more honorable than the rest, he takes the first place; hence my servant, when he wished to know whether I required him to go with me in any of my excursions, would say, "Shall your servant follow?" Now, in Macassar, when I met a company of persons of both sexes coming to town, or returning into the country, the females always walked before, while the males followed as a mark of respect; nor was it an uncommon occurrence to see the females mounted on horseback, while their husbands or male friends performed the humbler duties of groom by leading the animal.

"One evening I fell in with a party of youths, who were very desirous to obtain some of my books; but finding that none could read, I showed some reluctance to part with them. While I was talking with them, the mistress of a little cottage hard by, sent a child to bid one of the number ask me for a book, which he did in a tone that implied his respect for the individual, and his confidence that such a request would not be denied. They all assured me, with one voice, that she could read, of which I had some little proof; for she soon discovered, rather to my surprise, that I had given her only one half of the work, and sent in haste to beg the other. On another occasion, whilst I was straying amongst the shady walks of a distant village, I met with a man who remembered the taking of Macassar by the English, and who endeavored to entertain me with a descrip-

tion of the several actions and skirmishes he had witnessed. When I showed him a book in the Bugis character, his countenance seemed full of delight and admiration; nor did he keep his joy to himself, but after a glance or two called his wife to share in it, with an inimitable tone of tenderness and esteem, evincing that he considered her as the partner of all his joys, as well as of all his sorrows. He then read aloud, for the benefit of the neighbors, who began to cluster around us; but as Bugis was not his native language, he now and then faltered, when his wife set him right; he adopted her corrections with extreme complacency, and at last, when he was so bent upon giving me two little pieces of money in requital for my books that he would not listen to my refusal, the gentle assurances of his companion that they must be treated as presents, went so far with him, that all the money was soon restored to its lodging in the box from which it had been taken." pp. 28, 34.

No intelligent reader can carefully peruse Mr. Lay's book without pleasure and profit. Great versatility, good taste, and erudition are displayed in its pages; and we sincerely hope that these qualities will be employed in behalf of China. When Mr. Lay left this country, it was his intention to write copiously on several topics of Chinese literature and science; and he took along with him a large collection of native books, to enable him to carry out this purpose. From the volume before us, we should like to quote on several topics; yet two must suffice. The first is the native governments of the Archipelago.

"In all Malay governments, there are certain persons called *mantri*, or privy counsellors, many of whom, if not all, are so constituted by special appointment. These are certain grave and reverend bodies, who visit the palace towards the decline of day, and sit down before the sultan in a thoughtful posture, as if they were musing deeply upon some important question of state. Let us take a sample, to show us how far we may be warranted sometimes in drawing conclusions from appearances only. We may conceive that the subject of one day's consideration is propounded in the following terms: "My lord, I went betimes this morning into the recess at the back of my throne, which is occupied by the white men, where I saw this charming piece of printed cotton as it was suspended by a cord; I forthwith asked whose it was, whereupon the doctor said, 'it belongs to my lord the sultan.' I then demanded 'who gave it to him?' 'The captain gave it to him,' was the reply." No question, of course, arose out of this which might rob any counsellor of a night's rest; still every one was bound to regard it as a circumstance highly curious and interesting. And, to tell the truth, it had more interest

than perhaps the reader was prepared to expect; for he had paid a certain sum of dollars in purchase of the self-same piece of cloth the last thing he did before he retired to rest, which was two or three hours after midnight; a fact which he suppressed for the sake of telling a story, as he had a memory too retentive to forget a matter that so nearly concerned his own interest. The freaks of a man, however, who had done his best to abuse the good gifts of a natural understanding, were chiefly confined to the palace; for the minister had put a hook in his nose, and so kept him from doing the mischief abroad which his folly or his avarice might prompt him to. A levee was an amusing sight; on one hand you might see the minister, in person a small man, sitting with a demure countenance at a most respectful distance, and now and then uttering some expressions in a subdued and plaintive strain. On the other, the sultan, with a proud stare mingled with a wild anxiety, who felt these soft words to be severe strictures upon his behavior, coming, too, from a man who expected that they should not only be felt, but be considered as cautions for regulating his conduct in future. He resembled an animal with one foot in a trap, who would fain change his uneasy position with no less cost than the loss of a limb.

“The minister, to whom we have referred more than once, is the chief executive officer in the state. The distinction between him and the sultan was very concisely made by a brother of the latter in conversation with myself and fellow-traveler one evening. ‘The one speaks, and the other acts.’ The entire control and management of all public matters are placed in the hands of the latter, who, from the advantage of such a situation, when a man of talent like Muda Hasim, can enact his own pleasure, and so leave the sultan a mere pompous trifle, surrounded, indeed, with the habiliments of war and majesty, but destitute of any real power or authority. We see a large hall of assembly, a throne, and a large gong, with a hide stretched over the end of a hollow tree, which hangs in a shed at the end of a long jetty, that its deep tone may not be broken by conflicting echoes. His liege subjects are at times summoned by the sound of this instrument, in conformity with the Malayan custom; when we may suppose him seated upon his throne, in the midst of his guards, while everything is done to impress them with a sense of his royal magnificence. At other times his counsellors sit at his feet; the chieftains pay frequent visits of respect, and the *orang kaya*, or great men of the realm, who live at a distance, wait upon him from time to time. But in the midst of much real respect for his person and office,

and a thousand usages of ceremony observed with the most scrupulous attention, he seems to be only free to do evil; he can harass any part of his people, or put a chief to death, because his own person is sacred; but for any benefit that he might wish to confer upon the general welfare, he is solely dependent upon the wisdom and integrity of his minister. Such, if we reason truly, is a kingly denomination; without a free constitution and a virtuous community, it may do as much mischief as it pleases, but to do good it hath no might." p. 172.

The last part of the book is occupied with remarks on meteorology, music, and natural history. From the latter, we make one extract, with which we dismiss the volume. It relates to the *Cassia alata*.

"In all the warmer climates, a collector is sure to find a species of *Cassia*, should he find nothing else to requite his toils, especially if he is traveling near the sea-shore. In South America, the Indian Archipelago, the peninsula of Malacca, and in China, I have found this observation true; and have reason to believe that it is the case in places where I have not had the pleasure of making the inquiry of an eye-witness. The species are generally recognized by winged leaflets, yellow flowers with irregular stamens, and pods that have always something peculiar and different from the rest. The frequency of their occurrence is apt to make them but lightly esteemed, and the botanist throws a *Cassia* into his box with as much indifference as if it were a dock or a thistle. And yet there is not, perhaps, a single individual belonging to the old Linnæan genus, *Cassia*, as retained by Decandolle, which amounts to two hundred and eleven, that is not possessed of some active qualities, and such as might be servicable to man in some of the most common forms of disease. The one before us bids fair to be of the highest importance as a specific for the ringworm, a disease that spreads so much alarm in our families and schools. Whence it is called by the French *dartrier*, or the plant that cures the *dartre*, or ringworm. If the pounded leaves, when applied to the diseased parts, are efficacious in removing such unsightly and painful disorders as the various species of porrigo, it would be worth the gardener's while to have the shrub ever growing in his hot-house or conservatory. The Malays call it *goling-gang*, or *daim kurap*, on account of its being applied to a certain class of cutaneous disorders. At Zamboanga, they call it *capurco*, and say that it is highly useful, when applied in a pounded form, as a remedy for swellings in the abdomen. The governor of that place, it seems, being one of those invalids who exhaust the apothecary's list of remedies long before they get rid of disease, was resolved to try one of the

native medicines, which happened to be the one in question; it was laid upon the abdomen, and had such an effect that the sensation seemed to pass through him. I have not seen it tried, but imagine that its properties are highly diuretic. When it fails in the hand of a native, it may be owing to the fact that he overlooks the constitutional irritation which kindles the malady afresh. It is a handsome shrub, with a spike of large yellow flowers, which display themselves at the top of the foliage. The leaves, compounded of leaflets, disposed in a winged manner, are large, and have a peculiar neatness in their contour. It grows very commonly in Malacca, and in most places in the Indian Archipelago; and is a favorite in the gardens at Singapore. In Mindanao it is very plentiful. Its specific name, *alata*, or winged, was given to it on account of the four edges, or thin expanded corners that decorate the pod." pp. 283, 285.

To the Christian philanthropist, to the enterprising merchant, and to the lover of nature, the Indian Archipelago affords an inviting prospect, with a numerous and growing population, where the animal, vegetable, and mineral kingdoms teem with valuable productions. It is probably the greatest and the richest Archipelago in the world. Early this year a gentleman from England, in a small vessel of his own, entered that field as naturalist, for purposes of research. Within the last twelve months, the town of *Victoria* has been founded at or near Port Essington. Others will rise ere long, and like Singapore and Victoria, grow rapidly. In the meantime, as the teachers of divine truth cultivate and improve the mental resources of the people, a new literature will spring up rich, lovely, and charming, like the scenery that adorns those hills and dales, now so seldom visited by civilized men. Under the influences of revealed truth—the truth of God—with the enjoyment of freedom and protection, the improvement of the islanders will surely advance. A few pioneers, some from Europe and some from America, have already taken their positions, and commenced the work of instruction. Those stations, and the numbers who occupy them, will steadily increase from year to year. Voyages, like that which the *Himmaleh* was '*designed to be*,' and which in part it was, will do much good. With her, fire-arms and opium were the only articles tabued. To the islanders, the good people of Holland owe much; and next to them, the people of the U. States seem called on to act for the benefit of the Malays, Bugis, Dayaks, &c. To the native inhabitants of India the people of Great Britain owe more than they can pay; and seeing this, they encourage the coöperation of all who love their fellow-men. Once, and that,

not long ago, they forbade their coming. Now they invite them to come, and aid and support them in the diffusion of knowledge and in the promulgation of truth. The press is free; evil, even in high places, is checked; error and superstition are exposed; and millions of the poor and ignorant rejoice in their meliorated condition. So we hope it will soon be throughout all Netherlands India.

ART. VI. *An account of the visit of the French frigate Artemise to the Sandwich Islands.* By J. J. JARVES, esq., resident at Honolulu, Oahu.

[We copy this article from the Hawaiian Spectator, volume second, number three, for July last. We extract only that part of the article, as it stands in the Spectator, which contains official documents with such remarks of Mr. Jarves as are necessary to understand the manner in which the visit was conducted. In regard to the statements made by Mr. J. in these remarks concerning the official proceedings, "it is proper to observe that they were derived from two intelligent natives of rank, present on the occasion to which they refer." Will Louis Philippe next give Taoukwang a treaty of commerce and amity, and demand of him a site for a chapel? Where was the French flag last March and April, while sundry foreigners were shut up in Canton? Was there no Frenchman among them? In Cochinchina and in Tongking, during the last year or two (see page 336), have Frenchmen suffered less than in the Sandwich Islands? The French government is not wont to act with partiality, nor without sufficient evidence and reason to justify its conduct. We doubt whether the charge of *perfidy*, against a certain class of individuals, is just, or can be sustained by impartial evidence. However, the citizens of the United States have no great reason to fear that the French government will do them intentional wrong; and we do not doubt that, in due time, every necessary explanation will be given respecting the late visit. The persons named as "perfidious counsellors," if not guilty, will enjoy for the time being the conscious pleasure of innocence, with the full assurance that no obloquy will blacken their characters, when the whole truth is known to the world.]

THE French frigate *Artemise*, capt. Laplace commander, arrived at Oahu July 9th, commissioned to settle the difficulties existing between the government of France and the king of the Sandwich Islands. The purport of the visit is best set forth in the subjoined manifesto, as published in the Sandwich Island Gazette, July 13th, 1839, addressed by capt. Laplace in the name of his government to the king of the Sandwich Islands.

"His majesty, the king of the French, having commanded me to come to Honolulu in order to put an end, either by force or persuasion, to the ill treat-

ment to which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue towards her, will be to their interests, and perhaps cause disasters to them and to their country, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the excessive indulgence which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies; otherwise they would have endeavored to merit its favor, or, not to incur its displeasure, as they have done in ill treating the French. They would have faithfully put into execution the treaties, in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine they will comprehend that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign.

“It is, without doubt, the formal intention of France that the king of the Sandwich Islands be powerful, independent of every foreign power which he considers his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these all favors, for those the most cruel persecutions. Such a state of affairs, being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it. Consequently, I demand in the name of my government,

‘1st. That the Catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

‘2d. That a site for a Catholic church be given by the government at Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

‘3d. That all Catholics imprisoned on account of religion since the last persecutions extended to the French missionaries be immediately set at liberty.

‘4th. That the king of the Sandwich Islands deposit in the hands of the captain of *l’Artemise*, the sum of twenty thousand dollars as a guaranty of his future conduct toward France, which sum the government will restore; to him when it shall consider that the accompanying treaty will be faithfully complied with.

‘5th. That the treaty signed by the king of the Sandwich Islands, as well

as the sun above mentioned, be conveyed on board the frigate *l'Artemise* by one of the principal chiefs of the country; and also, that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.'

"These are the equitable conditions, at the price of which, the king of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that, understanding better how necessary it is for the prosperity of his people and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them, and thus imitate the laudable example which the queen of Tahiti has given in permitting the free toleration of the Catholic religion in her dominions; but, if contrary to my expectation, it should be otherwise, and the king and principal chiefs of the Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities, which may be the unhappy but necessary results, will be imputed to themselves alone, and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

"The 10th July, (9th according to date here) 1839. Capt. of the French frigate *l'Artemise*.
(Signed) C. LAPLACE."

At the same time the following official letter from captain Laplace, also published in the *Gazette*, was sent to the British consul:—

"Monsieur, le Consul,—Having been sent by my government to put an end to the ill-treatment, to which, under the false pretexs of Catholicity, the French have been subjected for several years in this Archipelago, my intention is to commence hostilities the 13th July, (which is the twelfth of your date) at 12 A. M. against the king of the Sandwich Islands, should he refuse to accede immediately to the just condition of the treaty presented by me, the clause of which I explain in the manifesto, of which I have the honor of sending you a copy. Should this chief, contrary to my expectation, persist in his blindness, or to express myself more plainly, to follow the advice of interested counsellors to deceive himself, I will be constrained in this case, to employ the strong means of force, which I have at my disposition. I consider it my duty to inform you, Monsieur le Consul, that I offer asylum and protection on board the frigate *l'Artemise* to those of your compatriots, who may apprehend danger, under these circumstances, on the part of the natives, either for their persons or property.

"Receive, Monsieur le Consul, the assurance of the very distinguished considerations of your devoted servant; Post captain, commanding the ship *l'Artemise*."
C. LAPLACE.

A similar communication was sent to the American consul, with this addition;

"I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this Archipelago, direct his counsels, influence his conduct, and

are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country."

After these communications were sent ashore, the harbor was declared in a state of blockade. A vessel was sent to Maui with dispatches for the king, requesting his appearance; while Haalilio, his secretary, remained on board the frigate as a hostage for his arrival. At the request of her excellency Kekauluohi, the date for commencing hostilities was prolonged to Monday the 15th, on account of his majesty's absence. Much excitement prevailed in the meanwhile, both among natives and foreign residents. Reports having been spread that bands of lawless men from among the lower classes of the natives, were prepared to take advantage of any confusion which might arise, to attack and pillage all exposed property, the foreign residents assembled and organized themselves into a body for mutual defense. What arms could be procured were placed in readiness, and the Seamen's chapel selected for a rendezvous in case of emergency. Owing to the vigorous measures taken by the government to maintain order among its subjects, the town remained perfectly quiet, while every assurance was given to the residents by the island authorities, of their good feeling and willingness to co-operate in any reasonable plan for their protection.

His majesty not having arrived by Saturday the 13th, colonel Kekuanooa, acting governor of Oahu, delivered the sum demanded on board the *Artemise*, also the treaty, (according to the manifesto,) signed by the governess, Kekauluohi, and himself, in behalf of their sovereign. In the meantime, the French flag was saluted from the fort by twenty-one guns, which were immediately returned. The king arrived at 9 o'clock the next morning, and immediately landed. At 11 o'clock, a military mass was celebrated on shore, in a straw house belonging to the king, attended by captain Laplace, escorted by a company of one hundred and fifty men, with fixed bayonets, and martial music. All fears of hostilities having now subsided, the usual courtesies were exchanged with the foreign residents, and on Wednesday, his majesty and suite visited the *Artemise*, and were received with the customary honors. On the same day the following treaty of commerce and amity was signed between the contracting parties:

"ART. 1st. There shall be perpetual peace and friendship between the king of the French and the king of the Sandwich Islands.

"ART. 2d. The French shall be protected in an effectual manner in their

persons and property by the king of the Sandwich Islands, who shall also grant them an authorization sufficient so as to enable them juridically to prosecute his subjects against whom they will have just reclamations to make.

“ART. 3d. This protection shall be extended to French ships and to their crews and officers. In case of shipwreck, the chief and inhabitants of the various parts of the archipelago shall assist them and protect them from pillage. The indemnities for salvage shall be regulated, in cases of difficulty, by arbiters selected by both parties.

“ART. 4th. No Frenchmen accused of any crime whatever shall be tried, except by a jury composed of foreign residents, proposed by the French consul, and approved of by the government of the Sandwich Islands.

“ART. 5th. The desertion of sailors belonging to French ships shall be strictly prevented by the local authorities, who shall employ every disposable means to arrest deserters, and the expenses of the capture shall be paid by the captain or owners of the aforesaid ships according to the tariff adopted by the other nations.

“ART. 6th. French merchandises or those known to be French produce, and particularly wines and *caux de vies* (brandy), cannot be prohibited, and shall not pay an import duty higher than 5 per cent. *ad valorem*.

“ART. 7th. No tonnage or importation duties shall be exacted from French merchants, unless they are paid by the subjects of the nation the most favored in its commerce with the Sandwich Islands.

“ART. 8th. The subjects of king Tamehameha III. shall have a right in the French possessions to all the advantages which the French enjoy at the Sandwich Islands, and they shall moreover be considered as belonging to the most favored nation in their commercial relations with France.

“Made and signed by the contracting parties the 17th July, 1839.

(Signed)

TAMEHAMEHA III.

C. LAPLACE.”

Early in the morning of the 20th the frigate sailed. It is perhaps premature to hazard an opinion upon the final results of this visit, but we cannot close this article without a few remarks upon the exciting occurrences it called forth. We shall not enter into a discussion at present upon the merits or demerits of the American missionaries in the Catholic persecution, or in their alleged connexion with the Sandwich Islands' government. That may be made the subject of future investigation. But we cannot pass over in silence the clause in capt. Laplace's communication to the American consul, excluding Protestant American clergy from all protection in case of hostilities. We complain not that they were refused an asylum on board a French frigate, neither because they were missionaries, but because they were American citizens denounced from *ex parte* evidence, considered as constituting a part of the native population, and selected as the special objects of attack, in what was officially threatened to be a war of

extermination. As such it must meet with unqualified condemnation from all enlightened persons. The Sandwich Islands' missionaries are American citizens, holding passports under the broad seal of the United States, and, having such, are entitled to the protection of their own country, and the friendly courtesies of other governments. A French frigate arrives at Oahu, with orders to declare war if her demands are not complied with. The commander selects a number of American citizens, scattered over the various islands, peaceably pursuing honorable avocations, and holding a large amount of property, belonging to three chartered corporations in the United States, in their hands: charges them with being the authors of the alleged insults to France, and points them and their families out as special objects of vengeance. He would not only let loose the horrors of a savage war upon defenceless women and children, but blacken their memory with obloquy. * * *

Such is a brief analysis of this treaty, which was brought to the king on 'Tuesday the 16th, at five, o'clock, P. M., and he was told that if it was not signed by breakfast time next morning, *such* a representation should be made to the French government, that they would send a larger force, and take possession of the islands. The king requested time to advise with his chiefs—but the threat was repeated, and he, fearing the consequences which he was led to expect would be the result, signed it; and in affixing his signature to that document, has virtually signed away his power, as a sovereign, to regulate his own affairs. A precedent is now set for any demands, however unjust, if there be sufficient force to back them, but we trust that when all the circumstances of the case are made known, no European power will sanction the like injustice. We have every reason to believe that his majesty is willing to grant all privileges to foreigners, which are consistent with the rights and interests of his own subjects, and how can we, as lovers of our own native lands, condemn such a policy in him, even if it does not meet with the enlightened views of those whose advantages have been greater? If the residence in their country, of the whites prove a real advantage to the natives, the government will not be slow to perceive it, and we can look forward to the establishment of such a liberal policy, as will concentrate the interests of all who reside on the islands. This done, a young and vigorous nation, amalgamated from and friendly to all others, may grow up, with free ports, and preserving a strict neutrality, best preserve that independence of power, which the nations of Europe profess to be anxious to conserve. To effect this, judicious

aid and counsel must be given by this guardian alliance. A few such lessons as the past, will certainly show the value of civilization, though it may fail to convince them of its justice and impartiality. There are men, in whom self-interest or love of country, has an all-powerful influence in blunting their moral perceptions; or to express it in the forcible language of Dr. Channing, "The tie of country is thought to absolve men from the obligations of universal justice and humanity; statesmen and rulers are expected to build up their country at the expense of others; and in the false patriotism of the citizen, they have a security for any outrages, which are sanctioned by success."

The demands, as set forth in the manifesto, were not required as a right, but as a punishment for past offenses, and it is to the credit of France, that it was so expressed. In the light which Louis Philippe viewed the transactions, which called for such an act of power, they were just, though a statement of all the facts, would probably have modified them. Toleration is due from all governments to their subjects, and we rejoice in the event, though we deplore the means by which it was consummated.

After a criminal has endured the punishment prescribed by laws he is considered free, and such all supposed would be the case with this nation. By complying with these "equitable conditions," "the king of the Sandwich Islands shall conserve the friendship of France." How was the friendship shown? By fresh demands, and renewed threats. There was a bitter sarcasm in the inquiry, his majesty made to captain Laplace—when he asked him "If this was the friendship promised? If he called this peace?" The moral has gone deep into the hearts of the chiefs, but their honors are pledged to the fulfilment of the terms; and fearful will be the penalty, judging from the past, if broken.

ART. VII. *Journal of Occurrences. Battle at Chuenpe; cannonading at Hongkong; removal of the fleet to Tungkoo; manifesto from the high commissioner, governor, and lt.-governor of Canton stopping the British trade; edicts, &c.; opium traffic in Lombock and Siam.*

MONTH after month the progress of public events here has been from bad to worse. We intended to offer our readers a few remarks, in a separate article, on the prospect and probable consequences of—what now seems almost inevitable—a war between the Chinese and English. This we may do perhaps in our next

number. Great damage has been sustained by both parties, and each has on record heavy charges against the other. Demands will be pressed, which will be neither really granted by the one, nor abandoned by the other. And then probably will come a trial of strength. The action on the third instant was caused in this way. The destruction of vessels, and the seizure of persons, were threatened. Those charged with the protection of these vessels and persons requested the withdrawal of the threats. The request was denied; and at the same time twenty-nine armed vessels bore down upon the two frigates. Three junks were sunk (one being blown up), and one was deserted. The action took place off Chuenpe, soon after noon on the 3d instant. On one side there was no loss of life, nor any serious damage sustained; on the other the loss and damage could not have been small.

A few days subsequently, a heavy cannonading was opened by the Chinese on the vessels anchored at Hongkong; this was subsequently to their having been ordered to Tungkoo.

Respecting the removal of the ships, a correspondence has appeared between the superintendent and the British merchants and commanders,—the latter preferring the old anchorage.

A manifesto from their excellencies, commissioner Lin, governor Tang, lieutenant-governor E, and the hoppo Yu, has just appeared, dated Nov. 26th, declaring that the trade with the England, from and after the 6th of Dec., 1839, will be stopped for ever—excepting only two ships, viz. the *Thomas Coutts* and *Royal Saxon*.

Several edicts have been made public since our last number went to press, two are subjoined; the others we will endeavor to give next month.

No. 1. Lin, high imperial commissioner, viceroy of the two Keang provinces, &c., &c., and Tang governor of the two Kwang provinces, &c., &c., hereby conjointly issue this proclamation, that all men may know and understand.

Whereas the merchant ships belonging to the English nation which have arrived at Kwangtung in the course of the present year, have not for a long time entered the port; this leading to the people of the said ships involving themselves in very unpleasant consequences: and whereas Elliot has lately petitioned us, requesting us to examine and search each individual ship to see that she has no opium on board, and has offered to give a bond to that effect, specifying therein each ship by name: all this is just as it ought to be. Now, in consequence of this, we, the said commissioner and viceroy, intend granting you a double quantum of kindness and compassion, and will conduct ourselves towards you with clearness and discrimination. Those ships then which feel disposed to grant the bond according to the form and model prescribed, will immediately be permitted to trade as usual; it will be unnecessary to examine and search further; but if they decline to give such bond, then we must take these said ships and bring them up to Shako (or Chuenpe), where they will be duly searched. The following is the process to be observed in the searching. The foreign merchant, to whom the ship and cargo belongs, must take the goods of his ship, and transfer them entirely to a skinned (empty?) vessel (lying alongside); then a weiyuen or specially appointed officer shall take the goods that have been so transferred, and check off and examine them one by one, as they are being repassed from the said skinned ship to the said vessel's empty hold. If any opium be found, then he (or we) shall take the smuggling criminal and put him to death, according to law, and the whole of the said ship's cargo shall be confiscated. If, however, the ship have no opium, then she shall be permitted to carry on trade as before; if the said ship wishes to proceed to Whampoa, then there is no necessity to consult or debate further upon the subject, but if she does not wish to go up to Whampoa, still must she pay the same duties and port-charges as if she had gone there: and whether the said foreigners would prefer taking charge of their own goods (i. e. by proceeding in person to Canton), or whether they would prefer consigning them to the hong merchants to be realized for their account, this is to be left entirely to the option of the said foreign merchants. If the ships will not sign the bond, neither consent to be thus examined and searched, then it is quite evident that such ships have got opium on board, and in such case we shall most assuredly not suffer them to smuggle and sell their drug, but shall limit three days within which every one of them shall be driven forth to go back to their

country. If, after the three days are expired, they still continue to loiter about, then most certainly shall we cause fire-ships to sail among them, and utterly burn these said vessels, thus depriving them of the power to do evil! As regards the time and circumstance of the *search* above alluded to, such search and inspection shall be conducted by officers of government *in their own person*, so that upon no account can there be any stowing away of the plunder (i. e. the forbidden drug), in order to involve innocent persons in the net of the law (i. e. by falsely swearing that they had *found* opium on board, when the searchers *themselves* had put it there, a practice too common in China). Then again, in the case of life and death (the murder of Lin Weihe), we have already clearly examined, and we lay the responsibility upon Elliot alone, that he inquire out [and deliver up] the principal murderer; *this affair has no connections with, or involves no other ship or person*. By our going to work in this way and drawing those clear lines of distinction, we may be said to be even going beyond the bounds of intelligent discrimination itself! So as regards Elliot; what great difficulty can he have in distinguishing between the good and the bad foreign merchants, that these may not be permitted to involve those in the consequences of their guilt! After this all the merchant vessels can come to Canton, no matter whether they have this time signed the bond or not, or been this time searched or not, they must all alike give a bond *in due form*. As regards the form or wording of the bond, the same has already been written out clearly and distinctly in both the foreign and Chinese character, and a copy of the same has been sent to Elliot, that he in his turn send it (to his countrymen), that they may conform thereto accordingly. Any merchant vessel of any country whatever, for every time that she may come to Canton to trade, shall every time grant one such bond: if unwilling to grant a bond, or if the bond be not drawn out in exact conformity with the form given, then such ship will on no account be permitted to trade, and if she offer opposition or procrastinate and delay, then will she be assuredly burned and destroyed! Summing up the whole then, we the imperial commissioner and viceroy, tell you one thousand times, and ten thousand times, that *the opium trade must be cut off for ever*: every day that opium continues to come, every day shall we not rest employing our hands against you; therefore after this, do ye foreigners, take your smuggling of opium ideas, and give them to the winds to all eternity! If ye dare again to scheme after this clandestine traffic, *we shall most certainly put you to death according to the new law*, and what then will your after-repentance avail you? And, moreover, after the issuing of these (distinct) commands, we have got nothing further to say to you! (i. e. we shall give you no more warnings.) A special proclamation! Taoukwang, 19th year, 9th month, and 3d day. Bocca Tigris, 9th October, 1839. (See Canton Register, Oct. 29th.)

No. 2. Yu, prefect of Nanheung chow, &c., &c., and Tseäng, kcuunfoo at Macao, &c., officers of the celestial empire, address this communication, in consequence of an official reply received, commanding to return.

It is on record that we, in concert with the hong merchants, enjoined on the superintendent and all the foreign merchants commands, that bonds should be given in accordance with the prescribed form, and that they should proceed to Whampoa to trade. It appeared afterwards, from the said hong merchants' representation, that the superintendent and the foreign merchants were unwilling to give bonds in accordance with the prescribed form, but were willing to request permits to proceed to Anunghoy, and submit to a removal and thorough search of their cargoes. In conformity with these statements, we transmitted a report, and have this moment received the following reply thereto from the high commissioner.

"When I, the commissioner, upon the 20th of Sept., first issued my commands, I set down in order these three things in the prior place—the surrender of opium, the delivering up of the murderer, and the sending home of the empty store-ships and the depraved foreigners. In all such parts of my commands as related to the entrance of the vessels, I stated, that if they should act obediently in each of the three preceding particulars, it would then not be difficult to determine the granting of favors. Let me ask now, if, at

this moment, these three particulars have indeed been duly arranged! And though it may be said that there is no opium to be surrendered, and that the depraved foreigners and the empty store-ships are being sent home,—how is it that the principal murderer in a most important case of homicide has been set aside as not to be inquired about? If indeed the said foreigners were to give the bonds in accordance with the prescribed form, it might yet be suffered that time should be allowed to arrange that matter. But now, while it is far otherwise, how shall the granting of permits be at once sanctioned?

“Moreover, in my commands of the 9th of Oct., and proclamation of the same date, it was declared, ‘that this was a modification beyond the bounds of rule, granted upon the present occasion, in consideration for the protracted delay which all the vessels had suffered: that vessels hereafter arriving would all be required to execute an obligation in accordance with the form prescribed: that if not according to the form, they should upon no terms whatever be admitted to trade.’ But from what the foreign merchants now declare, it seems that hereafter also they will be equally unwilling to execute the obligation: that their idea is to continue selling opium. To what end then will searching the cargoes upon the present occasion tend?

“Regarding the crowding back to Macao of the foreign merchants and their families, how can any encroaching be allowed, or indulgence shown, while these matters are yet in confusion? I require you immediately, in concert with the commodore of Heängshan, and my deputed officer Le Sub, to act faithfully in driving them forth, and to urge the Portuguese foreigners to join also in pushing them out of Macao. Their stay must not be suffered.

“The cargo ships which do not give the bonds on this occasion must yet, in accordance with my former commands, be interrogated, whether or not they will give the bond according to the prescribed form upon the next occasion, and they must be required severally to give certificates. Such as will express their willingness to give the bond may on the present occasion be allowed to await search. If they are unwilling, on any after occasion to give the bond, it will be better that they should on this occasion return home, and they shall be required within three days to take their departure; they must not be allowed to stay hesitating, and indulging idle expectations. To such the keunmin foo must not presume to give permits.

“Regarding the murderer in the case of homicide, Elliot must still, as in my former reply, be required to send up for trial the five men detained by him. If he continues to oppose and delay, I must call upon the naval commander-in-chief to proceed, at the head of his war vessels and fire-ships, as also of the land soldiery encamped at all the various points of ingress, that they may aid in seizing the murderous foreigner, making it imperative on them to bring him up for trial and punishment; and at the same time to search for and apprehend all the traitorous Chinese in shelter and concealment on board the various ships. And when they are brought to submission, it will then be time to consider of regulations for their search and admission into the port. I, the commissioner, am sworn on behalf of the celestial empire to remove utterly this root of misery, nor will I let the foreign vessels have any offshoot left for the evil to bud forth again.”

We have also received the following reply from the governor:

“I find that Elliot, having with all the foreigners repaired to Macao, to deliberate, the hong merchants distinctly warned and instructed them, relative to the difficulties attending the removal of the cargoes, and the injury that must result therefrom. The whole tribe of those foreigners cannot be entirely without men of intelligence. How, then is it, that in consequence of Elliot keeping them out they willingly conform to his wishes; and when Daniell, as a bystander, gave them advice, they still held obstinately to their

previous determination? This proceeding of Elliot, holding all in bondage to his single opinion, is most detestable!

“The object of requiring the cargo ships to execute the obligation, and proceed to Whampoa, is to cut off entirely the introduction of opium in them. If they cannot give the bond in accordance with the form, then it needs no words to show that they are craftily scheming to screen themselves for a season: and to this how can any approaches be suffered, by admitting them into Whampoa to trade? Besides, the words, ‘the parties immediately executed,’ inserted in this form of bond, have reference to such foreigners as may bring opium. If they indeed being none, and execute the obligation in the prescribed form, they are then good foreigners, keepers of the law, and will assuredly not be carelessly involved in trouble. What loss or hurt will they then suffer? With reference to the removal and searching of the cargoes, not only are there the difficulties of transport, which may readily give rise to injury and loss; but also, though on the present occasion a temporary discharge of cargoes be obtained, this is not by any means a good measure for a continued course of trade.

“Of late, from Kwanghae on the west coast, and from Pinghae and Kesih on the east coast, reports have been forwarded of foreign vessels sailing about or lying at anchor. It is manifest that the ships at Hongkong, in consequence of the permission to trade upon their undergoing search, have sent away their opium to be secretly conveyed for sale to the eastward and westward, between which proceeding and the selling it at Hongkong there is no difference. But if, the obligation not being entered into according to the forms prescribed, vessels simply submit to the search, not only in such case will the parties who bring the opium be taken and executed whenever any is found on board of these searched ships, but also, whenever it is by seizure ascertained that opium has been put on board any boats to be sent to the eastern or western coast of China, in quest of a market, it shall be inquired who brought it, and in that event also the very foreigner shall be taken and executed. It will be vain foolishly to expect indulgence or remission, on the pretext of the vessel having previously undergone search. I require that these considerations be severely and strictly impressed, in a clear proclamation.”

Having received these commands, and finding that there have been repeated orders from their excellencies placing in succession, in the prior place, these three things — the surrender of the opium, the delivering up of the murderer, and the sending back of the empty store-ships and the depraved foreigners: if, indeed, in each of these three particulars, obedience were paid, then in regard to the cargo vessels, and the proceeding to Whampoa, it would be possible to give consideration, and in a measure to grant favors. But at this time, the newly arrived opium has none of it been delivered, nor has the murderous foreigner been given up, and even as regards the depraved foreigners that are to be expelled, one of them, Stanford yet remains, — of the store-ships, two, the Ruparell and the Jane, still delay to take their departure, — while the three reported as rotten, the Austen, Thistle and Coral, have not yet left Hongkong, to seek for opportunity of being sold and broken up. Thus instance upon instance is given of unwarrantable trifling and delay.

That the merchant vessels, after giving the bond, should get permission to proceed to Whampon, was ruled, with the view of preventing the introduction in them of opium. It being apprehended that the foreigners entertained fears and anxieties, their excellencies were graciously pleased to issue clear and perspicuous orders, showing that, should opium be discovered, except the taking and executing of the depraved foreigners who imported it, none others

should be involved so that the good and the evil might be distinguished. The commands afterwards issued, allowing search (as a substitute for the bond), was in consequence of the superintendent's representation, that if it were absolutely necessary to execute obligations according to the form prescribed, it would be requisite to wait till the arrival of letters from his sovereign before he could comply. The high officers, feeling indulgent consideration for the ships with cargoes that had so long remained at anchor on the deep sea, and having apprehension that the cargoes might become spoiled or injured by mold, made a modified arrangement, beyond bounds of rule, from motives of compassion towards the foreign merchants. But it now appears that the said superintendent's statement,—that it is requisite to wait for letters from his sovereign before complying,—is not to be believed. For if it be necessary to wait for letters from his sovereign before giving such bonds, how is it that the ship *Thomas Coutts* has already given the bond, according to the prescribed form, and proceeded to Whampoa? Are not then, the ship-master and shippers on this vessel men of your English nation? It is plain that with regard to this ship *Thomas Coutts*, the self-confidence that there was no opium brought in her, made the parties upright in their principle, strong in spirits, without fear or anxiety. And as soon as the deputed officers had made search and found that there was no cause to detain or trouble her, the bond was executed; and no sooner did she arrive than she obtained her passport, and was at liberty to proceed to Whampoa. How direct and speedy! How respectable! We imagine, that all the foreign merchants, fully knowing that such would have been the treatment, would have found no difficulty in paying obedience. But Elliot obstinately adhering to his own views, has deceived and stirred up into contumacy and disobedience all the foreign merchants. Yet can there not be wholly wanting among all of them as many as one or two men of intelligence: but only because the substitution of search has been allowed, they hope to scheme clandestinely to transport, and so effect sales of their opium, little thinking that whenever it shall be seized, it will be ascertained what foreigner has brought it, and such foreigner shall be taken and executed. How can he, on the ground that his vessel has undergone search, be so lucky as to escape from the net of the law? It is clear, that the cargo-ships, if they really are not guilty of having brought opium, may at once execute the bond in the form required, without trouble or impediment to themselves. If guilty of bringing opium and sending it off for sale, though they should not execute the bond, yet when it is otherwise discovered, they will incur heavy punishment. Thus the two expressions, 'ship and cargo confiscated,' and 'the parties immediately executed,' have reference specially to depraved foreigners who introduce opium. Such as are really good foreigners, conducting an honorable trade, why should they be over anxious? As compared with the searching, which involves both much waste of time, and also the difficulties of transportation, leading readily to injury and loss, is it not far more speedy and convenient to give the bond in the form required?

As regards the various matters, the arrangement of which is at present commanded, none have yet been rightly arranged. How then can the various foreigners crowd back to Macao; and what is still more improper, some have brought back their families. While we write to the commodore of Heangshan, and the deputed officer, the sub-prefect, Le, that they may expel them, we also copy the replies of their excellencies, requiring acquaintance with them. As soon as this communication reaches the said superintendent, let him immediately pay obedience to the matter of their excellencies' replies, and speedily deliver up at once the murderous foreigner, let him also send home all of the depraved foreigners and opium store-ships. If the cargo ships will

give the required form of bond in the same manner as Warner's ship has done, they shall then be permitted to proceed to Whampoa. Such as are unwilling to give the bond and proceed to Whampoa, are required within three days to start off home. All the foreigners and foreign women are instantly to leave. In none of these particulars, let any idle expectations be indulged, causing procrastination, and so involving seizure and investigation. Let the said superintendent report to us the measures he will take in obedience hereto, that we may report the same for thorough arrangement. Be speedy! Be speedy! A special communication.

Taoukwang, 19th year, 9th month, 20th day. (October, 26th, 1839.)

Siam. Private letters from Bangkok informs us that inoculation there has been greatly extended, during the last season; some ten thousand or more, principally in the palace and in the families of the nobles, have been inoculated by Dr. Bradley; for which his "magnificent majesty," has been pleased to present him 240 ticals as a token of his royal regards. From one of the letters, we quote the following on the subject of opium.

"His majesty has lately issued a new edict against the introduction and use of opium in this kingdom, and requested the use of our press to print it. We have printed at his expense, and according to his request, 10,000 copies. The immediate cause of this new edict was the following. Three large boats or proas loaded with opium from Singapore, armed and containing about 30 Chinamen each, were heard to be selling it at out places on the Gulf. The Siamese hearing this sent to take them; the smugglers fired upon the Siamese, who returned the fire, and killed 7 men, and took one of the boats. On investigating the matter, the king found a great number of his subjects were connected in purchasing opium. About the same time a number of junks recently from China had full cargoes of opium. Officers were sent into every town and village to investigate the subject. His majesty issued his edict, in which he offered pardon to those who had opium, on condition they would deliver it up to be burned, and threatened death to all who should hereafter either buy or use it. For nearly two months, his officers have been scouring the country, and numbers have been thrown into prison for endeavoring to secrete the drug. The king seems determined to free the country of this drug, at all hazards. We pity the poor creatures who have been accustomed to use it, but cannot but rejoice at the prospect of the removal of so great an evil. His majesty, however, has permitted a very small quantity to be restored to those who cannot break off the use of it immediately, but gives them to understand, that when it is gone they are to have no more for ever. Two or three ships from Singapore, &c. happening to come up at the time having, as was said, opium were obliged to secrete it and take it back. The opium business is not yet completed; new discoveries are daily made, and for a number of days past, it is said the burning of the precious drug has gone on at a great rate."

Lombok. Over the signature of the resident councillor, T. Church, Singapore 4th September, 1839, the following *governmental notification* has been published for general information. A "true extract of a letter from the chief of Silaparang to the address of the resident councillor.

"This is to inform you, our friend the Resident councillor of Singapore beforehand, so that he need not be startled to find the use of opium forbidden at Silaparang (Lombok) because a deal of trouble and disturbance has been occasioned by that article in this country. If any foreigner brings opium after the beginning of the next European year, whether by prow or ship it will be seized, and he will be fined double the value of the opium. We now earnestly request our friend, the resident councillor, that whenever any person shall be about to bring opium hither, whether by prow or ship, not to permit it, decaue our decree is established. Written on the 10th day of the month of Radia-al-Akhir, on Saturday, at 3 o'clock P. M. in the year 1255 (1839.)"
(True extract.) (Signed) T. CHURCH. Resident councillor.

